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A CHINA CHRISTIAN JOURNAL

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VOL. LXIX

May, 1938

No. 5

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EVANGELISTIC WORK IN CHINA

MORE POWER FOR MISSIONS

THE CHURCH FACES THE WORLD

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CONTENTS

	PAGE
EDITORIALS	211
CONTRIBUTED ARTICLES:—	
Evangelistic Work in China To-day	H. R. WILLIAMSON 215
The Church Confronts our WorldEARLE H. BALLOU 225
The Fellowship of the Holy SpiritG. F. ALLEN and CHEUNG SHIU KWAN 232
More Power for Missions	PETER Y. F. SHIH 240
Four Methods of Evangelism F. R. MILLICAN 244
IN REMEMBRANCE	249
OUR BOOK TABLE	249
THE PRESENT SITUATION	257
WORK AND WORKERS	268

ILLUSTRATIONS

Bishop Logan H. Roots.	
A group of lepers working in brick Kiln -The front gate of Nanchang leprosarium—A group of our lepers	} Frontispiece

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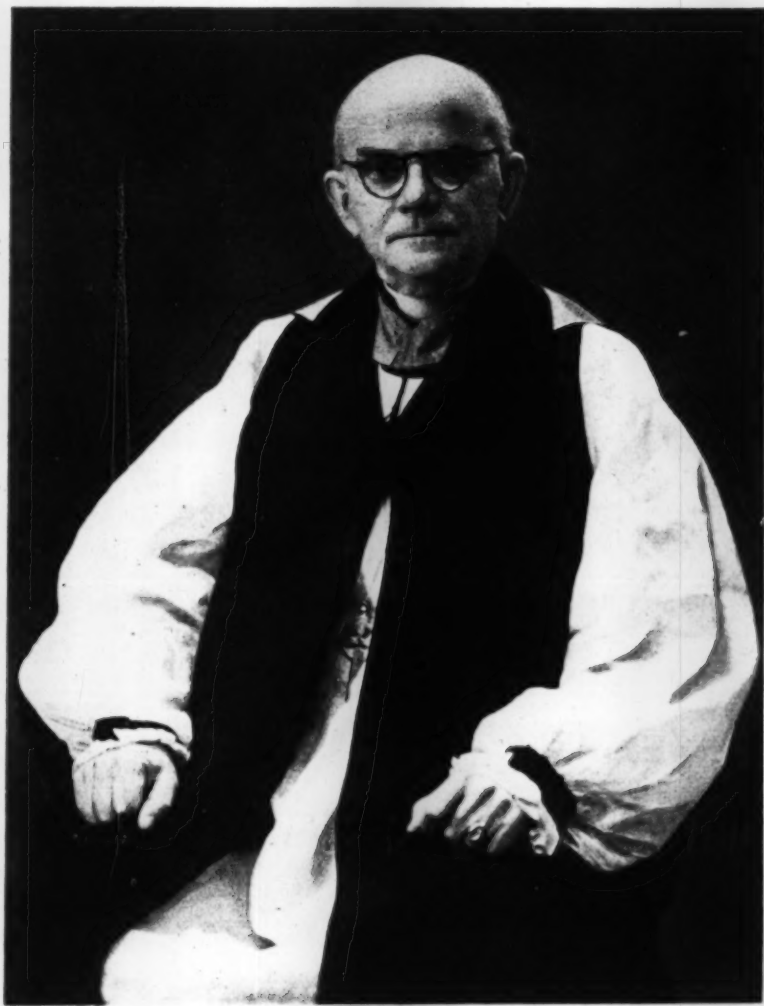
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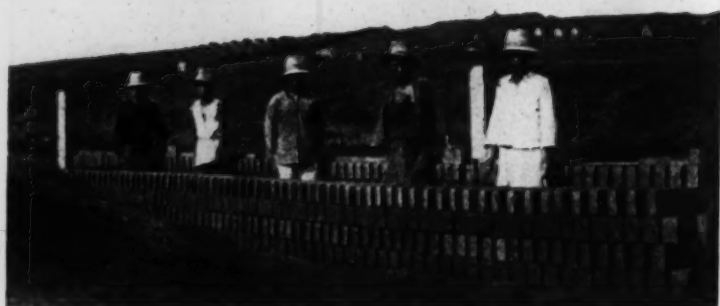
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The front gate of Nanchang leprosarium
(Made by the hands of lepers)



A group of our lepers
(Photos by KIMBER H. K. DEN)

THE CHINESE RECORDER

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VOL. LXIX

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EDITORIALS

EVANGELISM

The Urgent Need

In that very stimulating book, "Man, the Unknown," Dr. Alexis Carrel of the Rockefeller Institute for Medical Research says "the enormous advance gained by the sciences of inanimate matter over those of living things is one of the greatest catastrophes ever suffered by humanity. The environment born of our intelligence and our inventions is adjusted neither to our stature nor to our shape. We are unhappy. We degenerate morally and mentally. The groups and the nations in which industrial civilisation has attained its highest development are precisely those which are becoming weaker. And whose return to barbarism is the most rapid." This leads him to assert that "Humanity's attention must turn from the machines and the world of inanimate matter to the body and the soul of man." Long ago Jesus exclaimed "What shall it profit a man if he gain the whole world and lose his own soul (life)?"

Dr. Boddy of the Westminster Presbyterian Church of Minneapolis in a challenging sermon on "Horses Without Riders" portrays very vividly the lag in moral and religious controls in comparison with the progress of science. And we are now being told on every hand that unless we can speed up the spiritual processes, humanity with all of its uncontrolled scientific knowledge is liable to destroy itself. Furthermore, for the first time in history faith

in God is being definitely challenged by organized atheism. What is the Church to do in the light of these opposing forces? Someone has likened the Church to a forty horse-power car stalled on the upgrade of a hill. The Church which claims to wield the power of God has apparently faltered in the face of selfishness in individual lives and injustice and hatred in social and national life.

Revival of the Church. This all means that the Church needs a spiritual revival of vital religion and needs it badly. This is equally true of the Church in China in this time of national distress. From history, we find that the Church has had frequent periods of revival which have helped to free it from the down-drag of selfish human nature and evil environment, and to make it a more effective instrument of God in the work of human redemption and social reconstruction. Ideally the Church should always be in a state of spiritual health and devoted to divinely guided activity. But the Church, being made up of human beings who as individuals have fallen below that ideal, has fallen short. Spiritual renewal, which ideally should be daily or continuous in the life of Christians, is essential, if the Church as a whole is going to keep fit for its task.

Spiritual Revolution. But again, if we as Christians become too much absorbed in ourselves and our own spiritual fitness and do not tackle the great task of bringing the world under God-control, we will fail. In modern psychological terminology, where the Church becomes introvert rather than extrovert it will not be able to fulfill God's purpose in the world.

We need then to think of the Church not so much as an ark of safety as an army on the march—a revolutionary army in action. This conception is vividly portrayed in the "Rising Tide." A picture of a rugged cross is silhouetted against the snow-capped mountain peaks and beside it are these words; "The Need of the Nations is for True Patriots with a personal experience of Jesus Christ who will bring about the greatest revolution of all time whereby the Cross of Christ will transform the world."

Again under the caption "The Church on the March," we find an army of lads with Scottish kilts and bag-pipes, marching forward with this campaign cry;

"We battle for a nation's soul;
To bring our country God-control
We're on the march today."

John R. Mott in his very challenging book, "Confronting Young Men With the Living Christ," has this striking paragraph:

"Some day the kingdoms of this world are to become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever. Let us bear in mind that the kingdoms of this world which are to be His include not only the political kingdoms but also the kingdom of finance, the kingdom of commerce, the kingdom of industry, the kingdom of labor, the kingdom of the movies, the kingdom of the press, the kingdom of learning, the kingdom of society. He is to be Lord of all or He is not Lord at all."

But where do we find the dynamic for such a revolutionary Christianity? We have referred to the cross of Christ. Mott, in addressing the great army of young men in the Y.M.C.A., supplements that reference to the cross with an added note—the Living Christ. He balances the significance of these two great facts of history as follows:

"When Christ came forth from the tomb He released a new power, one adequate to draw together all classes, nations, and races....In fixing the gaze primarily on the Living Christ we do not overlook the Cross....But the Living Christ is the Fountain Head of our spiritual hope and vitality as an organization....If Christ lives, then we are not alone. In proportion to the conviction, faithfulness, and passion, with which we by life, by word, and by united propaganda confront the oncoming generation with Christ alive for evermore, will be the extent, depth, and transforming power of the influence of the Young Men's Christian Association." What Mott said to the Christian young men of the world we would say to the Church in China in this time of great crisis.

We are glad to be able to present in this issue the first part of a comprehensive survey of evangelism in China. This alongside with other materials presented will help to stimulate a deeper interest in this main task of the Church in all of its various activities. The desire has been expressed that the Recorder month by month report more items of news from fellow workers in all parts of China. Reports in the field of evangelism, giving the experiences of the workers and an indication of results, will be greatly appreciated.

.....

Cooperation

As the Church faces the world, what does it see? Probably the most outstanding fact is the realization that might is becoming more powerful. In many realms it seems as if the doctrine that might is right holds undisputed sway. We may not like this situation, but the trouble will increase unless we face up to it squarely. Potentially the Christian Church seems to have many millions of adherents on whom we might count for definite action. Hitherto most ministers have emphasized the fact that religion is primarily concerned with the individual. That is so, and will always remain so, yet clearly today in very many cases, the individual is swallowed up by his environment. If we are to obtain the better world that we all long for, the organization of the Church must increase in strength. I do not believe that the lesson of the times is for the Church to emphasize the social gospel rather than the personal message. My point is that evil is growing in the world today, not because of the value nor the attractiveness of its ideas, but because of the strength of its organization. For example, in a small town if we have one thousand people who believe in the way of love and they are not organized together but are separated into different sects, a group of one hundred men who are determined to further their particular object will be able to have greater influence than the thousand individuals.

The purpose of evangelism is to win souls for Jesus Christ, but if a thousand who have been won are more concerned with their own problems than with the problems of their neighbours, then might will continue to triumph over right. I do not plead for more organizations, but I do urge that we must have greater belief in and loyalty to our ideals. These ideals will only be really good ideals if we put them into practice. In doing so, we need the co-operation of all likeminded people. In recent speeches, Mr. Eden has pleaded that the citizens in democratic countries should render more service to their nation. That points a moral for us. After we have won a man or woman for Christ, we must put up to him or her, the ideal of winning the country for Christ.

Editors

The Editorial Board is happy to be able to announce that, in response to its unanimous invitation, the Rev. F. R. Millican and Mr. John S. Barr have consented to edit and manage the Recorder as joint editors for a period of one year beginning with this issue.

Mr. Millican has already given his services as Editor for six months, and the Board desires to record its thanks and appreciation for that service so willingly and efficiently given during a period of exceptional difficulty. Both the Christian Literature Society and the American Presbyterian Mission (North) have consented to his acceptance of the new appointment, and to them also we express our gratitude.

We also express our thanks to the London Mission and to Medhurst College for permitting Mr. John Barr, who has recently returned from England, to act as joint editor. Mr. Barr edited the Recorder during the furlough of Dr. Rawlinson in 1936-37, and is therefore no stranger to our readers.

The Editorial Board is confident that under the guidance of these experienced editors the Recorder will more than maintain its high standard as a magazine for missionaries and English speaking Chinese workers.

We ask for the editors and for their work the continued interest, prayer and support of all our readers, so that the Recorder may continue to give leadership and inspiration to all in this time of crisis and opportunity.

Alex. Baxter,
Chairman,
Editorial Board.

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Evangelistic Work in China To-day

H. R. WILLIAMSON

THE material contained in this summary was collected by request of the late Dr. F. Rawlinson, and was intended to form a chapter in the current year's issue of the China Christian Year Book. However, owing to the outbreak of hostilities between Japan and China in July, 1937, and ensuing disruption of the mail service in many parts, it was not found possible to carry out his original plan. The information gleaned from the survey of this subject is however considered to be of value and is, therefore, being sent forward to the Committee of Preparation for the International Missionary Council, which is holding a World Conference in Madras in December of the present year.

Firstly, let us indicate the *Nature and Scope of the Enquiry*.

The main object of the enquiry was to make a factual study of evangelistic work as conducted by the Protestant Church in China at the present time.

With this object in view a questionnaire was sent out to over a hundred missionaries in nineteen different provinces, who were asked to submit information along the following lines, viz:—

1. Give an account of the regular methods of evangelistic work employed in your area. Also outline the nature of any special efforts you have made. Indicate the results obtained. Give reasons for the measure of success or failure which has ensued.

2. What in your estimation is the value of such sporadic evangelistic movements as have come under your personal observation?

3. What place has the foreign missionary in evangelistic work in your particular field?

4. What provision is made for evangelistic work in the hospitals in your area? Mention particularly any "follow-up" efforts that are made, and the difficulties, success or failure which have resulted.

Replies were received from more than sixty persons, representing eighteen Missionary Societies and fifteen different provinces. The correspondents were in the main representative officials, who could render information covering a wide field of effort. Although the great majority of the replies came from foreigners, Chinese opinion is frequently quoted, and in most cases is incorporated in the letters received. It can be assumed, therefore, that the information collated is fairly representative of evangelistic work as conducted by the Protestant Church in China to-day. The well known and important work of the Salvation Army is not included because it was not considered to come within the scope of the enquiry.

It should, further, be noted that separate studies were being made of evangelistic work done in connection with Educational Institutions, the Oxford Group, and the Youth and Religion Campaign, and these are therefore not included.

It is evident from the nature of the replies received that correspondents understood "evangelistic work" to mean any effort

which aims at bringing men, women or children under the saving influence of Christ and that this may be by direct preaching and teaching of Scriptural truth or by the influence of Christian character, example and service. It is recognised that a variety of methods may be used as means for the attaining of this objective. However, in the final analysis one finds that no matter what method is used, the Scriptures must be expounded and personal testimony borne if the real work of evangelism is to be done.

It will be convenient to set out the information received in the order outlined in the questionnaire.

I. *Methods of Evangelistic Work Regularly Employed; Special Efforts in Connection Therewith; Results Observed, and Reasons Therefor.* In presenting this section of the study it will be useful to do so under two headings, viz., A. Evangelistic work in cities. B. Evangelistic work in rural areas.

A. EVANGELISTIC WORK IN CITIES

Under this head, we include work that is done within the city, even though the objective should be to reach the people from the country, but exclude the efforts made in connection with hospitals, as that is dealt with separately below.

1. **Regular Methods in Use.** The most common forms of evangelistic work in cities are those connected with the Sunday services in the churches; affiliated Sunday schools, and the daily preaching which is conducted in Gospel halls, situated usually where crowds are readily assembled.

The Regular Church Services. Reports received would suggest that far too little use is made of church buildings for regular daily preaching. Some of course are not well situated for such work, the site having been chosen for quiet worship rather than evangelistic preaching. But there must be many centres where the example of the church at Pengp'u (Anhui province) might be followed. During 1937 for a period of three months regular evangelistic meetings were held nightly in the church building, resulting in 26 baptisms and 45 catechumens being enrolled. In far too many places there is still only one Sunday service held in the church building, usually in the morning. This service, as is natural, is usually primarily devoted to the instructions of the Christians. It would seem that in every city church the practice should be instituted of holding at least two services on Sunday and that at one of these evangelistic preaching should be the first consideration. Another report from Kuangtung says that churches are opened three days a week for evangelistic preaching, and in addition on market days.

Sunday Schools. Sunday schools are more easily run in cities than in the countryside, and reports indicate an increasing number of city churches in which this work is being done. However, there is still need for city churches to give more attention to this fruitful form of evangelistic endeavour. In too many places the Sunday school is just another form of religious service in which the lesson is "preached" rather than "taught." Frequently the exposition is given by the pastor whose time table is already more than full and

reports would suggest that there is a really pressing need for the extension of the graded school idea, including a preparation class for teachers, and the appointment of persons other than the pastor to superintend and engage in the work. A dearth of suitable personnel is reported as being the rule rather than the exception.

One city church which reports a membership of nearly five hundred has found it impossible to enlist lay help for this form of service, the teaching staff of the school consisting entirely of the pastors and paid evangelists on the mission staff. It is suggested that the reason for this is the inability of the pastor of the particular church to attract and hold young people who have the gifts and education for this type of work. This opens up a big subject concerning the training of the pastors for city churches.

It would seem that missionaries would find the training of young people for Sunday school teaching to be a worthwhile piece of work. Many churches are troubled by having no suitable Christian work in which their younger converts might engage, with the result that they cease to take an interest in the church at all.

Gospel Hall. The preaching in Gospel halls is done in the main by evangelists supported by Missionary Societies, but in numerous instances these are helped by church members who have the desire and ability to testify in this public way. Some of these halls are open for most of the day, especially when there is a reading room attached. Preaching is conducted at regular hours, either during the day or early evening, according to local circumstances. This type of endeavour usually attracts considerable crowds, but results are meagre unless some kind of regular instruction is arranged in connection with it. Many of these halls form a centre of spiritual fellowship for church members resident in the vicinity. It has been found possible to make some of these the links between the church and the general community, by getting them to bring friends to Bible classes held at the hall, and also to the daily preaching. This is more attractive if followed by a quiet service with exposition of Scripture and prayer suited to enquirers. A resident evangelist has been found to be essential to this type of work in most cases, so that he may welcome at any time those who wish to enquire more fully into Christian truth.

Women's Work in Connection with Gospel Hall. Many reports come in of women's work organised in connection with these preaching halls. Usually on one afternoon a week a special service is held for women in the district. Or in some a women's school is organised for the afternoon, the elements of Chinese education being taught as well as regular Scriptural instruction being given. If the evangelist is married and his wife trained to help in work of this character very encouraging results are gained.

From one centre comes a report of a short term Bible school held in the city-hall, to which Christians and enquirers of any sex or age are welcomed. The length of term for each depends upon individual circumstances, some coming in for one month, while others stay for six months. Christians use the afternoons for home visitation and preaching while the enquirers continue their studies.

Elementary Chinese instruction is given and systematic study of the Bible is the main feature of the curriculum. At least eighty people are enrolled in this short-term school and very good results have accrued. Members are taught and built up in their faith, and additions to the church roll are constantly made.

Gospel Hall Bible-classes for Students. These city halls are also used in certain centres for the holding of Bible classes for schoolboys, and English Bible classes for government students. Other groups of this character meet in the homes of certain missionaries, and the missionary's wife has in many places found this a most fruitful form of service.

Gospel Hall Night-Schools. The holding of night schools in these halls has also been found very successful. The objective is to get people to attend regularly for instruction in the elements of Chinese learning, young and old being equally welcome. Five nights a week are given to those subjects with at least half-an-hour set aside for singing of hymns, telling of Bible stories, or other religious exercises. On Saturday evenings an enquirers' class is held for those students who wish to enroll and Sunday School is held for the whole student body in the afternoons of that day. This method has been very successful in recent years. One experiment with which the writer is personally acquainted has brought many additions to church membership as a direct result. The big advantage of this method is that there is regular contact with considerable numbers of local people, which makes for systematic instruction in the Bible and the gathering of a resident community into church fellowship.

Gospel Hall Weekly Bible Classes. The holding of a weekly Bible class in connection with the preaching halls in cities has been one of the most effective methods of follow-up work in connection with these centres. Gradually a regular membership of the class is established, and church members secured. Also those who come out of curiosity once or twice are led on to become enrolled enquirers. These Bible classes are held on a specified day after the usual evening preaching, and all are invited to stay.

Sisterhoods. The organisation of "Sisterhoods" with a regular weekly meeting, in which a roll call is kept, cards distributed and brought to be stamped at each attendance, have proved to be excellent methods of bringing women under regular instruction and eventually to church membership. Meetings are not always of a religious character only, other addresses of a general type being given and sewing, cooking, or other useful domestic work taught and undertaken.

Singing. The importance of singing is stressed by several correspondents in connection with these meetings; and also in street chapels, where while waiting for a larger audience to assemble, especially in the evenings, the singing of the gospel, preferably to the accompaniment of well known Chinese tunes, has proved both attractive to the outsider and a means of instruction and blessing to the regular attender.

Eye-gate. The importance of the use of eye-gate at all these meetings is emphasised by some. The preparation of slips on which the main points of the address are clearly written, one point being exposed to the eye at a time, tends to create and sustain interest. Incidentally it is also a help to the speaker to prepare logical addresses and to stick to the point! Pictures if sufficiently simple and large enough to be seen, with the story unfolded sheet by sheet, have the same value, perhaps more so than the written scroll, as many who cannot read appreciate the pictorial method of presentation. The use of lantern slides in the evening still has a useful place in this general evangelistic preaching. The main difficulty is to control the crowd when the hall is in a populous quarter. This fact speaks for itself as to the value of the pictorial method.

Film-strips. With the advance now made in methods of pictorial presentation such as the small film projector for "still" pictures, it should be possible to exploit this idea more thoroughly and still more attractively, especially in cities which have the electric light system in operation.

House Meetings. One notices in the reports sent in a great growth of the house-meeting idea. Some Christian puts his or her home at the disposal of the local church. Meetings are arranged on regular days and the member in whose house the group meets invites friends and neighbours in for the service. One centre reports the growth of a volunteer preaching band of women as the direct result of this type of weekly meeting in the homes. This method has two advantages. It forms a fine field of service for the lay Christian, and brings the pastor of the city church into contact with large numbers of individuals whom he gets to know personally and in a homelike atmosphere. Those who have tried this method are enthusiastic to a degree about its effectiveness, not only in increasing the number of Christians in the church but in deepening the life of those who actively engage in it. This method is very suitable for women's work, but mixed groups in many centres suggest its value for men as well. One large city reports a steady accession of new members, as the direct result of this work. The leader of these home meetings is not always the church pastor, but more often some keen church officer or member. One can envisage the possibilities of this movement if taken up by more churches.

The difficulty of greatly expanding it as is remarked by several correspondents, is the scarcity of people who are capable of conducting such meetings. So two reports stress the fact that for the past year they have been concentrating on the teaching and inspirational side of their work in order to produce more of these keen and capable leaders of house-meetings.

Book Rooms and Libraries. A few capital cities and some country cities report on the value of a city book-room or library, which is open to the public several days a week, and which loans out books to those who are sufficiently interested to guarantee their return. Other stations have adopted the idea of a travelling library, the evangelist or colporteur in the city going round each day with books of a Christian character to loan to shops and offices for

specified periods of time. A note is taken of the books loaned, and a time fixed for the return call of the colporteur and return of the books. This has formed a splendid opportunity for enquiry as to the value of the books read, and some interesting conversions have taken place in consequence.

Prison Preaching. Prison preaching is carried on in many cities, from which results though not numerous are not altogether lacking. The work is usually conducted by bands consisting of pastors, evangelists and missionaries but in some cities, church members have helped. Where permission has been obtained from the authorities, Bibles have been placed in each cell. Gospels are distributed to those who ask for them and in rest time where this is allowed, prisoners read these in the workrooms. In Tsinan city regular meetings have been held on Sunday mornings in the Youth prison, and pastors of churches in the city report a few enquirers enrolled as a result. Lintsing reports a few conversions from the prison work. Nanch'ang also reports several clear cases of conversion from prison and military hospital evangelism.

Meetings in Shops and Factories. Another method reported from three or four centres, is the use of the shop of a Christian located on some main thoroughfare, for preaching purposes. This gathers a crowd which frequently overflows into the street. When the preaching is over there is a quieter meeting behind closed shutters for the Christians in the group and those enquirers who decide to remain.

Workshop meetings are held in some cities, the manager permitting work to be held up for half-an-hour or so to allow the meeting to go on. One case is known where the employees of a cotton mill (which observed the living-in system) are invited to a regular weekly meeting in a special hall connected with the factory at which addresses are given by visiting pastors.

Women's Schools. Women's Schools have been found most serviceable in bringing Christian influence to bear on the home. These schools are found in cities at which local residents attend as day-students, but they serve also as boarding schools for women from the country-side. They are found also in country towns, where there are resident lady missionaries interested in such work. Women of all ages, married women with children, as well as single women, attend for a certain number of months in the year, the usual period varying from five to seven months. In addition to the essentials of Chinese education, courses in Scripture, home industries, hygiene, child welfare, and home life generally have their place in the curriculum. But the whole purpose of these institutions is to make the women disciples of Christ. Those who report on these schools find them a most valuable asset to the evangelistic work of the church. Not only are the women themselves converted in many instances, but they also form the centre of Christian life in their own homes, bringing their influence to bear on the family and affording the visiting missionary and evangelist a centre for prosecuting evangelising work in their village. On reading the reports on this method of evangelisation and from one's own experience, the

conviction grows that we have in the women's school one of the very best agencies for evangelism in China to-day.

City Institutes & Museums. There are a number of special institutions devoted to city evangelism. Prominent amongst these are the Nantao Institute at Shanghai and the Institute and Museum at Tsinan. Other museums on a smaller scale are found at Chefoo, Shantung; Sinchow, Shansi; Swatow, etc.

The Religious Work Program of Nantao Christian Institute. Rev. W. D. Boone reports as follows:—

Nantao Christian Institute, a Social Settlement in what was the most densely crowded section of Shanghai's slums and the only large Protestant center in the "Native City," does not departmentalize its religious work.

Each of the several main lines of activity, including Popular, Social and Supplementary Education, Medical, Recreation and Club work; has its own distinct program of religious education.

Each of the staff of twelve Chinese and three missionary "secretaries" had a share in some form of Christian instruction in direct relation to the groups he or she had been dealing with along other lines. The whole staff shared in the open or "neighborhood" gatherings, such as Sunday evangelistic meetings, annual New Year and summer evangelistic gatherings, similar meetings at the church (two-thirds of a mile away) and in auditorium programs of religious music or occasional series of addresses on Christian themes for specially invited large groups.

Each of the six "schools" for part-day supplementary education, with total enrollment of from four to five hundred—chiefly youth—had its own program of religious education. This included either a daily or weekly assembly, voluntary Bible classes, a share in June and December joint Religious-Drama programs and their invitation to participate in the general meetings for the neighborhood and church life.

Sunday School enrolled an average of 150 younger children. Enquirers' classes were organized each fall, winter and spring for persons responding to the appeal made at the public meetings and educational classes for working men and women. Students of the more advanced Institute classes and of neighboring schools were drawn to attend a special "Student Hour" every Sunday afternoon which was related to Bible Classes held in the homes of the staff.

Christian women, a church group, have regularly assisted in house to house calling to invite attendance at a weekly women's meeting and at times a few of the more advanced Christian men have met for group study and worship at the Institute. In the Baths (women), Clinic, Forum and Clubs, personal work has been emphasized.

Visual instruction was continually stressed in religious education as in the social work program. Posters and stereoptican slides (films seldom) illustrated talks, and "we have constantly availed ourselves of all the facilities of the great city, e.g. of music and invited speakers. Christian literature has been made accessible to

all, for free use or sale, though in this field we recognize a weakness of response that is largely due to relatively short contact with individuals in the changing city populace."

On the whole, while there has been steady attendance upon these Christian or evangelistic features of Institute life, at no time has there been more than a ten per-cent enrollment of the clientele. Whereas an average of from twenty to forty from the Institute have been received in baptism by the church each year, (a seemingly small proportion of the average of 700 attending Institute activities daily) this has nevertheless constituted a large proportion of the "common people" received by this large "school community" congregation.

The Institute is not an Institutional Church but is definitely the service arm of the sponsoring church. Despite a history of twenty-two years of work in the community, as yet no group of believers has been organized as a new church for its locality. This desired step has been deferred since its city clientele is for the most part of the transient small-merchant and artisan type, and enquirers have become so identified with the churches to which they have been associated that the Institute group is always small and for the most part new to the Christian life.

Although no special Christian "ism" has been stressed nor has the revivalistic method been dominant it is noteworthy that the tendency of most of the many Christian volunteer speakers and teachers has been of such conservative "doctrine" as to limit its effectiveness. The wide-spread and friendly interest of the crowded district, the attendance by people of all classes upon Christian activities and the utter lack of anti-Christian sentiment in a district where the production and sale of the paraphernalia of native religions is dominant is probably mostly due to the friendliness and helpful service of this Christian "Neighborhood House."

The Tsinan Institute. The Tsinan Institute in part is a large museum in which models of various kinds are the special feature. In addition, pictures, charts, birds and animals are found in great number and variety. The models are made on the premises by a staff of skilled artists, and cover a wide range of subjects and ideas—good and bad roads, popular education, hygiene, costumes of all peoples, leper hospital, orphanages, model factories, popular education, hygiene, public-health, agricultural pests and methods of eliminating them, war and peace, irrigation, afforestation, the progress of medical science, astronomy, historical and industrial charts, the influence of Christianity on the social order, the wonders of God in nature, etc. Quotations of a religious and ethical character taken from the Chinese classics as well as from the Bible adorn the walls, and the Life of Christ is shown in a series of pictures and models.

Admission to the Museum is free on three days a week, but a small charge is made on the other four days to help with the expenses of the Institute. The attendance before the system of charging for admission was introduced averaged about 400,000 per annum. It is estimated that with the new system in vogue the numbers will drop to about half that figure.

The centre of the museum is the preaching hall, which is well-lighted and ventilated, and attractively decorated with brightly coloured pictures on the walls. A series of large pictures illustrating parables and incidents from the Scriptures has been prepared, and is largely used in the preaching work. Addresses are given about five times a day on the average, and usually about one third to three-fifths of the people who attend hear the Gospel message. A Christian book-room is found at one corner of the preaching hall, in which the colporteur is always on hand, and at another corner is the responsible evangelist's room which is always open to enquirers.

Other features of the Museum side of the work are a large lecture hall seating 750, guest-rooms, etc.

In addition the Institute conducts schools for adult illiterates and poor children, held for five days each week, in connection with which Scriptural instruction is given, and Sunday schools and Bible classes, women's meetings, etc., are organized.

The success of this work, which costs about \$7,500 Mex. per annum, as far as known additions to church membership are concerned, is not great, but each year from ten to twelve join the adjoining church as a result of these various efforts. The work in the main consists of popular enlightenment and seed sowing evangelism, and in this respect the opportunity is almost unique. Frequently reports are received of individuals converted in other places who received their first Christian impressions in this museum. Numerous cases occur in which a visitor to the museum when he returns to his village introduces the Gospel to his neighbourhood and makes a useful contact for the visiting missionary or evangelist.

Cheefoo Museum. Dr. Corbett's Museum Chapel continues its good work in Chiefoo. On the big holidays the crowds run into the thousands. Volunteer workers from all over the city help to handle the crowds and witness to them of Christ. They come in large numbers and work all day presenting an almost irresistible witness. Best of all, no one can hurl the name of hireling at them.

The Museum is the evangelistic center for all Chiefoo. The churches and Christians feel at perfect liberty to have meetings there at any time. One often finds the committee rooms full and after closing time the main hall. Occasionally the Salvation Army borrows the hall for meetings which are too large for theirs.

The daily program of Museum Chapel is interesting and may prove suggestive. There is daily preaching from 9 a.m. to 4 p.m. while the Museum is open. Bible Classes in both English and Chinese, a popular education class for young women, moving pictures with a gospel message, Sunday school, day school, mothers' meeting, morning and evening worship on Sundays, and in addition transient Christians are welcome to stay at the museum for a few days while at times classes for country Bible women, meetings of Presbytery and leaders training classes are held there.

Perhaps the most outstanding piece of work was that done with a certain group of men in the Public Safety Bureau. The success was due to a reborn official in the bureau. This man gives the

Museum the credit for his awakening (he had been baptized when in General Feng's army but had grown indifferent.) Nearly all of his 70 men were interested and about 20 joined the church. Each week, with the help of Christian workers from various churches, several Bible classes were held for them, usually in the Museum. Later, opposition arose and the men were forbidden to leave the Bureau. Then we went there to teach them. The zealous official has since been transferred and classes and worship at the bureau are now impossible. The Museum workers keep in touch with them by correspondence. Occasionally a group of them can come to a service. Their former leader is letting his light shine in a new and better position up north.

Smaller Museums. Some of the smaller museums which are found in other cities in China lack regular maintenance grants and so can only be opened on special days. At such times they invariably attract large crowds and afford a splendid preaching opportunity. Others are open each day, and they have proved very effective in attracting large numbers and of spreading Gospel truth by the spoken and written word.

Voluntary Attendance at Preaching Services Desirable. Experience suggests that if possible the visitors should not be compelled to listen to the preaching before being allowed to enter the Museum. The best results are obtained when the visitors are given admission to the Museum first and provision is made for voluntary attendance in some hall set apart for the purpose and easily accessible.

Renewal of Exhibits Important. It is also very desirable that sufficient money should be set apart for the renewal of exhibits and the employment of a regular staff, which need not be very large. Otherwise the museum becomes "stale" and comparatively ineffective.

Other City Institutes for Women. There are city institutes conceived on not quite so pretentious a scale as the above, designed to reach the literate classes in the main, which are proving very successful in influencing considerable numbers of young men and women. Those for women function mostly in the daytime, and are organized on the membership basis, some demanding fees while others do not. They duplicate the Y.W.C.A. movement to a certain extent, but not altogether. Usually a woman missionary, and at least one full-time well-educated Chinese women evangelist or secretary is appointed to work of this character. Classes on various useful subjects connected with modern women's movements are organized in connection with these Women's Institutes, social gatherings are held during the week, and Bible classes or discussion groups on religious topics form one of the main features. In some places the woman missionary allocated to this particular work, lives on the Institute premises, and finds it very convenient to do so. Her home is thus "open-house" to the women who attend, and the work tends to be done naturally in homelike and friendly fashion. Evangelistic results are good where full-time people are engaged in the work.

(To be Continued)

The Church Confronts our World

(Concluded)

EARLE H. BALLOU

NOW at this point I am going to interject another quotation. I do so because it puts the matter so much better than any paraphrase that I might make of it. It is not a brief quotation, but I do not think your attention will lag while I read it. At any rate, when I shared it with a group of non-conformists in the north two months ago it struck fire at once, and led to the liveliest prayer-meeting discussion that I have heard in a long while. It is part of an address delivered almost a year ago before the union meeting of Protestant ministers of the Chicago area. The subject under discussion was "What are the resources of the Church for proclaiming the social gospel, and for realizing it in the great world of human institutions and relationships?" The speaker had reference in the first instance to American social life. For us the argument is an *a fortiori* one: if what he says is measurably true for the Church in America, *how much the more* is it true for us out here! I do not ask you to agree with all that he says; I ask you to consider whether the general direction of his thought is not the one in which our efforts should be directed. I shall quote from various parts of the address, but I think the continuity of the thought is sufficiently clear.

He begins by suggesting that most of those who refuse to accept the social gospel as a valid conception of the Christian faith do so because "they do not see any resources for social action except certain types of action which, if adopted by the Church, tend to reduce the Church to the level of a secular institution. Instinctively they sense a danger here. So also do I. If the acceptance of the social interpretation of Christianity implies that the Church is to become a mere agency of political or economic reform, like a political party, or a sort of glorified better government association, or a recruiting station for soldiers in the nation's war, or a pacifist organization—in a word, if the Church's social function is to be discharged by direct dealing with secular forces on the secular level, it will cease to be a Church and will become only another secular institution.

"....My first affirmation is that we must find the resources of the social gospel not in society, but in the gospel, not in any secular pattern of procedure, but in the sacred pattern of which the church is itself the carrier and custodian. Thus the supreme resource of the social gospel is in the Christian church itself.

"I hold that the Christian church is a unique emergent in history, that it is not a humanly devised institution, that it is not in the world by virtue of man's making it, or imagining it, or even feeling the need of it, but that it is here by the will and grace of God. I affirm that God gave the church to men without their even so much as knowing that he was giving it to them until after they had actually received it....God also gave us the family and the

state. His purpose in giving us the church, we can now see after the event, was to save society from the selfish egoism and the demonic peril which inhere in both family and state and in every secular form of human organization.

"We moderns have made a great mistake in our ethical interpretation of Christianity. Perceiving that our religion is so shot through with ethical, that is, social, purpose, we have tended to take the church as a human device based upon this ethical idealism. Jesus, we have said, showed us in his life and teachings the true way of life. In order to realize his way of life his first disciples, after Easter, organized themselves together as a church. The church, therefore, exists as a man-made institution created for the admirable ethical purpose of realizing Jesus' moral ideals in the lives of its own members and in the larger world. This conception of the church, when it comes with the pretensions of a definition, I must emphatically disavow. I regard it as a grave if not a terrible mistake. To conceive of the Christian church as resting upon an ethical basis is to sacrifice the substance of the Christian faith and to do violence to the plain facts of history.

"Over against this moralistic view of the church's origin, I set the religious view, and affirm that the church's origin is metaphysical, or, if you will let me use the word, ontological. The church is a new creation in history. It is a gift of God to man. And it is God's supreme gift to man. If ethical categories can be applied to its origin at all, they belong not to man's purpose but to God's purpose.

"....A prevalent modern way of defining the church is to say that it is an association of people who are themselves committed to the good life and who desire through this association to make a good world. After what I have said, you will expect me to reject that definition, and I do. It is pathetically inadequate, as must be any definition of the church in bare ethical terms. The ultimate thing about Christianity is not its ethics, but its ontology. Its basic affirmations are not concerning what ought to be, but concerning what is. It speaks in the indicative mood, not the imperative. I have said that it is an ethical religion, and I repeat it; there is no other such ethical religion in the world. But the ethics of Christianity are not its ultimate reality; they derive from the Christian belief concerning a certain body of historical fact.

"....A high conception of the church, I affirm, is essential to an effective social gospel. It is only a church which thinks of itself as a sacramental institution that can be entrusted with the social gospel.

"Any other kind of church, a pragmatic church, a humanistic church, a utilitarian church, an ethical culture church, when it takes the social gospel seriously, has no inherent protection against the peril of ceasing to be a church at all. Such a church is almost inevitably dragged down to the level of secularism when it tries to practice the social gospel. It becomes only another agency alongside of political parties, women's clubs, ethical culture societies, reform associations and such groups whose voices carry weight in the ratio

of the numerical constituency which they represent. Now the true social power of the Christian church is exercised not in terms of the number of voters it represents, but in terms of its prophetic witness for God. And it bears this witness primarily by being a church, and only secondarily by entering the arena of politics and economic reform.

"What, then, do we mean by *being a church*? For myself I would say that to be a Christian church is to be the carrier of that body of culture which has been historically generated by the Christian faith. The church is the organic body of those who believe and cherish God's historical self-revelation which started Christianity on its course in history. It is therefore a community of faith, not merely an association of the faithful. As a community of faith it is the bearer of a body of historical fact. This body of historical fact became the nucleating center of a new order of human culture. The church is that order of human culture. And as such it is the witness to and the perpetual interpreter of the facts and values out of which it creatively emerged, and by which its very existence is anchored in history.

"I therefore say that the social gospel requires a high conception of the church. We Protestants in general do not have a high conception of the church. And I sometimes wonder whether it is wise to stimulate the sense of the social gospel in such churches. They do not have the inner resources which distinguish the true social witness of the church from the moralistic activism of secular agencies. They themselves therefore tend toward secularism. Their reforming activity eclipses their Christian witness. I sometimes wonder, for example, whether the average Baptist church ought to be encouraged in a program of social action. Or the average Disciples church. Or the average Methodist or Congregational or Presbyterian church. (I am speaking half-capriciously, but more than half-deliberately!) The social gospel presupposes something which these churches have not got, namely, a conception of the church as the living Body of Christ, a sacramental institution, carrying and cultivating a Christian culture within its own body, a culture kept alive and enriched by sacramental means, and kept pure and vital by living prophets, whose values, and the historic facts within which these values emerged, are so genuinely and deeply cherished that the church desires to transmit them to its children."*

That is only about half of what Dr. Morrison said, but it is enough for our purposes. I have read from the address at such length not primarily because I would hope that all of you might adopt similar views about the Church, but because it is symptomatic of the direction in which a great deal of Christian thought is moving, especially as that thought measures the resources of Christianity against the forces of evil—demonic forces, they are often called—in the world around us.

At different periods of Christian history the minds of Christians have tended to focus upon different aspects of their faith. It is

*The Christian Century, May 12, 1937.

significant that the increasing emphasis just at present is upon the Church. The address from which I just quoted was delivered a year ago this month. In July and August were held the two historic conferences at Oxford and Edinburgh. The thought of those conferences centered on the Church. The Federal Council Bulletin for October had an editorial containing these sentences: "Many who went to the conferences with a meagre sense of the significance of the Church came back as 'high' churchmen. They no longer think of the Church as a casual association of like-minded individuals; they now regard it as the corporate fellowship in Christ apart from which no one can come to a full Christian experience. They no longer think of the Church as just a plan of human devising; they see it now as a super-natural thing, the continuation of the Incarnation of our Lord, divinely created to carry on His work in the world. They no longer conceive it as merely a contemporary institution but as a fellowship which spans the ages and gives the Christian of today a place in the apostolic succession of faith and worship and life. They no longer speak of the Church as a merely local or denominational thing; it has become for them the Living Body of Christ throughout the world, embracing men of every race and nation in one universal community of His love."

Or, as one delegate put it, "the old scepticism said, 'I believe in the holy Catholic Church and regret that it does not exist.' The new mood could appreciate the words of Dr. S. K. Datta of Lahore, India, who said, 'I am not a member of the Indian Christian community; I am an Indian who am a member of the Christian Church.'"

A word which many of us probably did not know existed, "ecumenicity", although we had a bowing acquaintance with the adjective "ecumenical", has sprung into the vocabulary of Christian thought everywhere. It has even been translated into Chinese by our own Dr. Timothy Lew, and a leaflet written in explanation of it has been given wide circulation this winter all over China: a translation, by the way, that is more than a transphonation, more than a hodgepodge of meaningless sounds roughly approximating the English original: "i chiu mei ni hsin ti"—"One Eternal Each You New", a church that has unity and an eternal continuity, that includes each and every believer of every race and every nationality and must include *you* if it is to be complete, and that is ever filled and to be filled with newness of life by the Lord and Savior who came to make things new.

There is a rapidly increasing awareness in the West that the Church is confronted by a hostile world, and that for the sake of that world, and for its own sake too, the Church must confront the world with a faith, a confidence, a program and a unity that has never been even approximated in the past. I doubt if any of us can overdo the matter of posting ourselves on what happened at Oxford and Edinburgh—the disappointments as well as the achievements of those meetings—and on what has been happening in the Christian world during the months since last summer as a result of those meetings. Read, if you can, the book by Visser 'T Hooft and Oldham, "The Church and its Function in Society"; read the official

report of the Oxford conference—it is not all of equal interest but it deals with things of concern to every Christian in this generation; read the six other volumes that grow out of the Oxford conference, and are just coming off the press: "The Christian Understanding of Man"; "The Kingdom of God and History", "The Christian Faith and the Common Life", "Church and Community", "Church, Community and State in Relation to Education", "The Universal Church and the World of Nations". In them you will find some of the very best Christian thinking that has ever been brought to bear on these questions. And watch for articles in current periodicals. This autumn and winter numbers of "Christendom", for instance, have been full of excellent material. Certainly we out here in China this year, distracted and preoccupied by the war, have missed a great deal, probably inevitably, of what would normally have come to us from those meetings.

And now I come to the narrowing point of all that has gone before. We certainly have missed a great deal of what would have been ours if it had not been necessary to change the venue of the meeting of the International Missionary Council from Hangchow to Madras. If war had not intervened we would have sought to build the program of many a Christian group this year around the central themes of that meeting. And those themes all concern the Church. The Faith by which the Church Lives, The Witness of the Church, The Life of the Church, The Church and Its Environment, and Cooperation and Unity. You have heard them all before, but you have not heard them as frequently this year as we had hoped you would. We had hoped to go far in awakening the Church in China to the centrality and the paramount importance of the Church in our Christian living and thinking.

Most of the plans for thoroughgoing studies into various aspects of the Church's life and problems in this country have had to be reckoned among war casualties. This is especially true of the ambitious program which Mr. Merle Davis came to China a year and more ago to set up and which was just getting well under way when hostilities broke out. A few of them are still being pursued with some chance of their completion in time to be of use to the meeting. Here and there, particularly in parts of China like Fukien and Szechuen, more remote from the areas of actual conflict, groups of Church leaders, both Chinese and missionary, have been meeting for thoughtful and consecutive study of some of the questions suggested by the conference themes. A modest Discussion Syllabus worked out very specially with the Chinese Church in mind, has been widely scattered over the country in both English and Chinese, and is being used to quicken thinking on matters of perennial interest but especially relevant to the approaching meeting. Dr. Lew is at work translating into Chinese sections of the findings of the Oxford conference which bear more directly on our situation in this country.

But it was hoped, and it is still hoped, that Madras may mark a further step in advance on both Oxford and Edinburgh. It surely

should be of greater significance for the churches of the East. Those two meetings were inevitably heavily weighted with Western opinion; into the preparation for them had gone almost exclusively Western thought; they were held against a background of Western history; and they faced problems which are more immediate and pressing, some of them, in the West, however inescapable they may eventually prove to be in the East as well. Madras will give the younger churches of the East a chance to express themselves more fully and more freely than was the case last summer. There were only eight delegates at Oxford, for instance, who went there as representatives of China, of those only four were actually Chinese, and of those four only Dr. Lew had returned to China until Mr. Y. T. Wu arrived less than a month ago!

It will be different at Madras. In the total of 400 delegates, 212 have been assigned to Asia. China's share, as most of you know, was set at 50 Chinese and 10 missionaries. It became immediately apparent as soon as war fell upon us that there would be great difficulty in securing the attendance of so many Chinese Christian leaders. The officers of the I.M.C., sensing this difficulty almost before we had mentioned it to them, have permitted the raising of the quota of missionaries to 15.

The process of nominating and electing the delegation has gone forward under a number of severe handicaps. Communications have been slower than usual; some of the Church bodies who were to have shared in the nominating process failed to meet when scheduled, and, in one or two cases, I fear, forgot this item when making up their emergency agenda; the panel of nominations was therefore not so full as it was expected to be; the annual fall meeting of the Executive Committee of the N.C.C., at which were to have been made 80% of the final choices, could not be held; the selection had to be postponed two months, and a heavy responsibility had to be placed upon a small committee. For several reasons it has not been deemed advisable even yet to give any publicity to the make-up of the delegation. Chief of these has been the difficulty anticipated in getting replies from a good many of those selected on the first list—a difficulty which has proved to be as great as was expected—and the practical certainty that a good many of those to be approached, including a number who would have to be considered "key" people in any delegation, would not be able to accept the invitation.

I may say however, that on the whole the response has been more favorable than we had ventured to hope. Up to the present nineteen have said with some definiteness that they hope to accept their appointment; eighteen others have accepted tentatively, in the hope that the obstacles which now appear to be in the way may be removed; only eleven have definitely declined or expressed themselves as so uncertain that they do not wish to have their places on the delegation held for them.

There are still a large number of serious problems to be solved. One of the greatest of these is that of financing the delegation. It

costs money to take a two months' trip to India. This is nearly if not quite the worst of all possible times to raise money for such a purpose among the churches of China. A very generous grant has been promised by the headquarters of the I.M.C. which will cover the bulk of the minimum traveling expenses for thirty delegates. We hope that more than thirty may go. We have asked each person who has been approached what he or she may be able to do towards securing the necessary funds, but we have also asked that nobody condition their acceptance of the invitation upon ability to secure part of their expenses. The replies have been various, but not more encouraging than we had hoped they might be.

Once our delegates get to Madras they will begin immediately to deal with fundamental questions affecting the life and function of the church all round the world, but more particularly in the homelands of the younger churches. The meeting is to be divided into sixteen sections to deal with the many sub-topics under the five main headings already referred to. On the last American mail a few first copies of a booklet of questions on these sectional topics arrived, and the rest of the consignment came only yesterday. I wish there were enough of them so that each of you might take a copy away this evening. They are designed both to "assist individual delegates in their own preparation of mind and spirit, and (to) be used in connection with the preparatory studies which are being carried on in every country (so that they may) affect many more than those who will themselves attend the Meeting." There will undoubtedly be efforts made in the next few months to form study groups here and in many other places in China, under the leadership perhaps of those who hope to go to Madras. There are 278 questions in that booklet. They touch almost every conceivable aspect of our work, almost every perplexity which has bothered us for years. But they do more than that. They suggest at many points a way out of our troubles and point the way for a stronger, more efficient Church in the future, a Church more worthy of its Lord. If 20% of those questions could be thought thru to a solution, and then if the solutions to that 20% could be successfully applied to the problems *in situ*, all the effort and expenditure connected with the Madras Meeting would have been abundantly justified.

Let me stop right here, lest I continue to go on indefinitely. The Church confronts a pagan world, a world on the way to losing itself even more than it is lost already. Surely there is no instrumentality by which God can do more to oppose the rapid drift towards worldwide ruin than by a Church which is conscious of itself, which is alert to the guidance of its Lord's Holy Spirit, which is coming, coming almost rapidly it would seem, into an awareness of its sin of disunity and seeking to repent, and which with devoted intelligence is combating the demonic forces that are aligned in opposition. "For we stand at Armageddon, and we battle for the Lord," and our battle should be the stronger for such a rallying of the Lord's forces as will take place in India next December.

The Fellowship of the Holy Spirit

Some Notes on the Best Translation of the Phrase,
"The Fellowship of the Holy Spirit" II Cor. XIII 14.

G. F. ALLEN and CHEUNG SHIU KWAN

1. The Importance of the Phrase.

THE importance of this phrase scarcely needs emphasising. It is used at the end of every service of Morning and Evening prayer, and on many similar occasions. It stands for the central distinctive Christian experience of the gift of the Holy Spirit. The majority of people take their theology from the phrases they hear and use in their worship. It is obviously urgent that the phrase as translated into Chinese should correctly represent the meaning it first had in the experience of the early Church.

2. General Points to be Considered in Translation.

(a) The first point to be considered is accuracy. The sentence we use as a grace in worship is a direct quotation from II. Cor. xiii 14. The phrase as translated should therefore correctly convey the meaning of St. Paul, as contained in his original Greek phrase.

(a) Secondly doctrinal considerations are important. The phrase stands for a teaching about the Holy Spirit, which in turn points to an experience of the Holy Spirit. We need to retain as far as possible every shade of meaning which the original phrase carried. In particular we must be careful not to neglect teaching which was important in the first life of the Church, and which may be as urgent, yet relatively neglected, in the life of the Church today.

(c) Thirdly comes the importance of finding a phrase which is good Chinese. This is obviously important for a phrase which is to be continually used in worship. It is obviously third in place, for we should not want a phrase however good, which had a wrong meaning.

(d) The question may arise whether or not we can use a new Chinese phrase, and it is important to see this question truly. In the history of human affairs and human language, new ideas constantly arise which need new terms for their expression. This is equally true in the material as in the spiritual field. To take a simple and obvious instance, the term 飛機, which is now in constant idiomatic use, would have seemed a strange and unnatural expression before the invention of aeroplanes. A new invention needed a new term, and a new term was formed by the building together of two words into a compound.

In the development of Christianity, new experiences arise, which are genuinely a fresh creation of the Spirit of God, and for which therefore no term could exist apart from Christian experience. In every language two courses have then been possible; and in every language sometimes one, sometimes the other has been followed. We can on the one hand take a term in common use, and read into

it a new and different meaning to convey the new experience. Thus the simple word "love" means something more to the Christian who has seen the love of Christ, than it could ever mean apart from the knowledge of Christ. On the other hand we can invent a new phrase for the new Christian experience, in precisely the same way that the phrase 飛機 was invented. It is important to see that we must of necessity adopt one or the other of these courses. If we sought always to use old pre-Christian phrases in their old meaning, we should by that imply that Christ had not brought anything new into human experience.

3. The Original Meaning of the Phrase, the Fellowship of the Spirit.

With these considerations in view, we can now ask, what is the original meaning of the phrase for the Holy Spirit, which we use in the Grace.

The original phrase in the Greek is *He Koinonia Tou Hagiou Pneumatos*. We have to ask what the word *Koinonia* means. We have to ask the meaning of this word in itself, considering its use in other places in St. Paul's writing, or in other New Testament writings. We then further have to ask what is the relationship of the Holy Spirit to *He Koinonia* in this particular phrase.

We may say at once that this is no easy task. The word *Koinonia* became almost a technical term in the early Church for their new experience. By the time St. Paul used it, it had gathered up into itself a rich content of new meaning from its associations in the life and teaching of the Early Church. Further, the construction of this particular phrase in the Greek is ambiguous. One commentator remarks that "no exegetical skill" can give us certainty as to the exact meaning of this phrase. (Lietzmann quoted by Plummer in the *International Critical Commentary*.)

Certain conclusions however emerge fairly clearly.

(a) If we turn to the dictionaries, the following English equivalents are used for the word *Koinonia*; *fellowship, association, community, joint participation, intercourse*. A German-Greek dictionary gives the translations, *Gemeinschaft, enge Verbindung, innige Beziehung*. The word thus has the sense of a communion or fellowship, whose members have a mutual relationship of intimacy.

(b) If we turn to the New Testament use, we shall find the word used equally of the fellowship between God and man, and between man and man. A peculiarly clear case is to be found in I John I:6-7 where the word is first used of fellowship with God, and then of the fellowship of man with man.

It is clear that this double use expresses a fundamental point in Christian teaching and experience. It is because of our common fellowship with Christ that we are drawn into a new intimacy of fellowship with one another. Just because Christ is love, there must be this double fellowship. If we are truly in fellowship with Him, we must be drawn into a new close fellowship with others whom He loves; apart from such fellowship, in other words apart from

our membership in the Christian society, the Church, we cannot truly or fully have fellowship with Him.

This double fellowship finds another clear expression, when St. Paul uses this same word of the Holy Communion. (I Corinthians X:16.) It is the essential nature of the Communion Service that it has this double fellowship, a fact brought out in the rule of the Church that the priest may not celebrate alone. We come to have fellowship with Christ; since He is Love, we cannot remain isolated self-seeking individuals in His presence, and we may not even come alone to His table; our fellowship with Him of necessity draws us and binds us into fellowship with one another. When the word is used absolutely of the Christian society, as in Acts ii, 42 it would doubtless have this double meaning of a new fellowship of men created through their common fellowship with God in Christ.

(c) What now of the phrase the fellowship of the Holy Spirit?

The phrase is slightly ambiguous in two directions.

(i) The word "of" or the genitive in the Greek is ambiguous. Technically it may be a subjective or an objective genitive. If it is subjective, then it means the fellowship which the Holy Spirit creates. If it is objective, then it means the fellowship in which we enjoy the Holy Spirit's presence. The parallelism with the earlier phrase, "the grace of our Lord Jesus Christ," would make the former sense slightly more probable. Plummer, taking this view, explains the whole sentence as meaning, "the grace which comes from the Lord Jesus Christ, the love which God inspires in the heart of his children, the sense of membership which the Holy Spirit imparts to those who are united in one Body."

(ii) The fellowship may be a fellowship between man and the Holy Spirit; or it may be a fellowship between man and man created by the Holy Spirit's influence. In view of what has been said about the double relationship of the term *Koinonia* it would seem likely that each alternative is true, and that St. Paul here has this double relationship in view.

We shall find a variety of interpretations of the phrase, corresponding to this ambiguity in the Greek. Thus Plummer suggests the paraphrase, "the sense of membership which the Holy Spirit imparts to those who are united in one Body." Ernest Evans in the recent Clarendon Commentary suggests, "the communion or fellowship of the Holy Ghost is the cause of that unity of the fellowship which is the Church, the Body in whose members is the one Holy Spirit." A German dictionary, referring to this verse, says it may either mean fellowship with the Holy Spirit, or fellowship created by the Holy Spirit.

In the light of this discussion we may therefore make the following points:—

(i) As the original itself is slightly ambiguous, a correct translation should leave a like ambiguity. If it is accurate, it should be possible to read all the various shades of meaning which are found in the original into the translated phrase.

(ii) The phrase can mean fellowship with the Holy Spirit. In this sense it is a true fellowship, that is a mutual relationship. In other words it both means the activity of the Spirit influencing man, and the activity of man enjoying the Spirit's presence and inspiration.

(iii) The phrase can also mean, the fellowship of man with man created through the Holy Spirit's influence. In view of the associations of the word *Koinonia* elsewhere in the New Testament, we may expect that the phrase would certainly have this fellowship of man with man as part of its meaning; and any translation would be inaccurate which excluded this as part of the meaning.

4. Further Note on the Importance of the Doctrinal Issues Involved.

Now that we have studied slightly the original significance of the phrase, we may see more fully the range of meaning which it contains. We can see how important are the doctrinal issues involved for the correct interpretation, not only of the mind of the early Church, but of all Christian ethics, sociology and psychology. And we can see how important it is to find a phrase in translation, which will not distort the meaning and suggest false teaching, and which will be capable with proper exposition of containing all the original significance of the phrase.

(a) Since God as revealed in Christ is love, of necessity He leads those who come into fellowship with Himself into a new nature of love. Therefore our fellowship with Him must lead to a fellowship with others. As a wise adviser once said to John Wesley, "Sir, you wish to serve God and go to heaven? Remember that you cannot serve Him alone. You must therefore find companions or make them; the Bible knows nothing of solitary religion." (quoted from Maximin Piette, *John Wesley in the Evolution of Protestantism*, p. 271.)

(b) Apart from membership of the Christian society, there can be no full realisation of our salvation in Christ. This is the counterpart of the first statement. If we insisted on being individual Christians, we should thereby show, through our refusal of social life, that we were not yet truly Christian. Positively, in the interplay of different minds each seeking to know and love the one Lord, we can reach a fuller and richer development of our own character; than we could ever attain by purely individual prayer or study, however intense. Christianity thus gives a purely realistic account of human psychology and sociology, when it states, *extra ecclesiam nulla salus*, outside the Church there is no salvation.

(c) These considerations on the social nature of Christianity are involved in a full understanding of the Grace. The influence of the Spirit does come to each individual as such; but it comes to the individual, only in the measure that he is drawn out of his self-seeking individuality into the life of love, which is the life of the Christian fellowship. In the tradition of China, a high sense of social life and responsibility has been developed within the family unit; but most people would admit that apart from Christ, the

Chinese have remained individualist over against the wider circles of social relationship. It is all the more urgent, in a phrase which for many will sum up the teaching of the Christian Church, to keep this sense of social relationship and responsibility, which in its original sense the phrase undoubtedly contains.

5. The Chinese Translation of the Phrase, the Fellowship of the Spirit.

We are now in a position to look at the various Chinese translations which have been adopted; and to weigh their various merits by the standards originally suggested.

(a) **感動** This is the translation in the earlier versions of the Cantonese Prayer Book; it is used in the American Prayer Book; it is also used in the present edition of the Kuoyu Bible, Edition 3235.

Of this translation we may say that it is good Chinese, in the sense that it is an idiomatic combination; and that it has very little else if anything to commend it!

Strictly translated back into English, the phrase means the influence of the Holy Spirit. Whatever the original Greek exactly does mean, quite certainly it does not mean this!

It does not accurately convey the relationship of man with the Holy Spirit. Influence is a one-sided relationship, fellowship is a two-sided relationship. However difficult the latter double relationship may be, it is suggested in such other New Testament phrases as, "It seemed good to the Holy Spirit and to us," Acts XV:28, and "Work out your own salvation with fear and trembling for it is God which worketh in you." Philippians, II:12,13. Man in Christian teaching is not merely a passive recipient of influence; he is also called to exercise his own powers of choice and thought and judgement in a mutual relationship of fellowship with God.

Much more important, this translation excludes, and cannot even with interpretation be made to include, the relationship of fellowship between man and man. It is open to a purely individualistic interpretation of the Spirit's influence on each individual as an isolated unit. It does not suggest, and cannot be made to mean the view, that the Spirit is the Creator of a fellowship between man with man, in which the individual is called out of his isolationism into a life of love. This fellowship of man with man is suggested in the original Greek phrase; it is an essential Christian doctrine; it is a doctrine of especial importance in the presentation of Christianity to China. It is urgent therefore that this doctrine should also be kept at this place to which it properly belongs, the last words of most periods of Christian prayer and worship.

(b) **感通** This is the translation which was adopted by Mr. Jenkins in the later versions of the Cantonese Morning and Evening Prayer. It is also used in the later versions of the Cantonese New Testament. Its use is not confined to the colloquial Cantonese translations, for it is also used in the most classical of the translations, in the Wenli Bible, Union Version.

A number of people object to this translation, on the ground that it is not an idiomatic Chinese combination. If the actual characters were read and seen, it would probably be understood; if it was merely heard by someone who had not been taught its meaning, it would be a meaningless sound. In any case, its use might offend those who cared for the accurate use of Chinese terms.

Before the phrase is condemned on this ground, one or two things must be said. We have already noted that new experiences inevitably need new words for their expression. We must either take an old word and read a new meaning into it, or coin a new phrase. There may be actual advantages in the latter course. The old word may leave people thinking that the old meaning is adequate; the new word, which has no old meaning, may by its very strangeness awake in hearers an awareness that Christianity has a new life to offer them, which cannot be contained within the limits of their old vocabulary. Whether this particular phrase can be justified on these grounds, it must be left to Chinese to say. At least we must claim that there is a development in the soul of man, not less than in his use of material things; and that Christianity is quite as justified in coining a new vocabulary for its new distinctive experiences, as is the world of science in the progress of mechanical civilisation. Moreover it must be noted that this particular phrase has already now had a history of some years, and is therefore already current coin, familiar to very many Christian hearers.

As to the actual merits of this phrase, it must be said that it is certainly an improvement on the earlier one. The character 通 was substituted for the character 動 to modify the sense of influence, and to bring in a little more of the sense of fellowship.

On the whole, however, this phrase still suffers from most of the objections raised against the first one. It still mainly suggest the one-sided relationship of influence, rather than the mutual relationship of fellowship. It still suggests the relationship of the Holy Spirit to man, and does very little to suggest the resulting relationship of man with man. The most that can be said for it is that it is open to receive this latter significance, with proper exposition; and that the very fact that it is meaningless without interpretation suggests that it stands for something new and makes such interpretation necessary.

Neither of the phrases which have so far been mainly used are very satisfactory. Neither suggests that sense of Christianity as a society calling man out of an isolated individualism, which is present in the original term. We must therefore ask that if this second phrase is abandoned as bad Chinese, it is not in order to return to the first phrase which shares with it in being bad translation, but rather in order to go forward and find another translation that is new. For this several possibilities are available and have in fact sometimes been used. We must consider briefly these other possibilities, and invite Chinese to say which of them comes closest to interpreting the full range of meaning in the original phrase, while also according with Chinese standards of style.

(c) 交通 This phrase has already been used for translating the fellowship of the Spirit, Koinonia Pneumatos, in both the Kuoyu and the Cantonese Bible, in Philippians II:1. (Incidentally a reference to the Greek Koinonia in a Greek concordance, and an inspection of the corresponding passages in the Chinese of different versions, will show what very various courses the translators did pursue, in translating this all important primitive Christian term!)

Of this phrase we may say that it is idiomatic Chinese. It is a definite improvement on either of the first two, in that it does suggest the mutual relationship of fellowship, and not merely the one-sided relationship of influence.

This phrase has, however, one grave drawback which probably makes its use impossible. When it is qualified by a spiritual term, as in Philippians II:1 it can stand for the communion between God and man. It cannot however unfortunately stand for the spiritual communion between man and man. On the plane of earthly relationships, it has already been specialised in the purely physical material sense, for movement from place to place, or communications in the sense of transport. It is true that on earth the spiritual continually has to invade and redeem the material! In the modern world, as in the earliest days of the Church, transport may play an all important part in building the fellowship of the Church! But it would be stretching this point too far, to let this phrase suggest that intimate bond of friendship between soul and soul, which is created by a common allegiance to Christ, and is suggested as part at least of the meaning of the term koinonia.

(d) 友誼 Occasionally this term has been used to translate the fellowship of the Spirit. This again is an improvement on anything we have so far had. It is an idiomatic combination. It expresses admirably the double relationship of friendship with God and the resulting deepening of friendship with man. At first sight it may not bear this meaning; but it is open to both interpretations, and with Christian teaching, it could be made to bear the full meaning of the term koinonia.

Probably however we have not yet quite found the ideal term. In English, if we compare carefully the meaning of friendship with that of fellowship, we shall probably say that the former is slightly more natural, slightly more sentimental. Friendship lacks the slight element of gravity which is present in the less usual term fellowship. Moreover friendship normally suggests the relationship of two close friends, fellowship normally suggests membership of a larger group. The difference is slight; and there is one admirable precedent for calling men "friends of God and prophets," Wisdom (VII:27) and a still better precedent for God speaking to man as a friend. Exodus XXXIII:11. Still in each of the points mentioned, and especially in its wider, more corporate sense in English "fellowship" is a better translation of the Greek terms than 'friendship.' It is for Chinese to judge; but probably 友誼 comes closer to the English "friendship" than to the English "fellowship," and as such lacks a little of the full meaning of koinonia.

(e) 團契 This is another possible translation which has occasionally been used. It is I believe a fairly recent, but by now thoroughly idiomatic combination. It is the phrase adopted in the recent Book of Common Worship.

Probably it takes us another step closer to the meaning of the original Greek term. It can stand for the mutual relationship of fellowship, and not for the one-sided one of influence. It can stand for the God-man relationship or for the man-man relationship. With interpretation and teaching it could bear the full meaning of the Greek term *koinonia*.

It is still questionable if it is exactly correct. If this term has a fault, it is probably that it is just a shade too firm and concrete. It is a recent term. But it is probably coming to have the meaning of a definite recognizable society of people. In the present state of the Church in China, it might be a positive advantage to err on this side; and this may well prove to be the best term. So far Christian work in China has been notoriously weak in cultivating an experience or a doctrine of the Church, as a recognizable organised institution. Chinese Christianity, in keeping with Chinese tradition, has been strong on the social and the ethical side, and weak on the side of mysticism or organised institutional life. The early Church was an organised institution. Its purpose is to convey a Gospel and an experience; but it is only as a visible organised society that the Church has been able to endure, and preserve and pass on that Gospel from age to age.

If this phrase should be found to stress this aspect of the Christian life, it will therefore be stressing a neglected element and erring on the right side. Nevertheless, though it would be true to the life and message of the early Church as a whole, it would probably not be completely true to the meaning of the exact word *koinonia*. This word expresses the deeper spiritual bond between God and man, and the resulting spiritual bond between man and man, for which the Church as an institution exists, and without which the institution would become bones without blood, body without spirit. This phrase would therefore only be a suitable translation, provided in Chinese eyes it was quite clear that it did mean primarily the spiritual bond of fellowship, and not primarily the hardening of that fellowship into a social institution.

(f) 契通 One last phrase may be suggested. It is a less usual, less idiomatic combination than those we have just been considering, though considerably more so than the phrase 感通. Like the last two terms, it has the necessary requisites of expressing the mutual relationship of fellowship, and being capable of interpretation for either the God-man or the man-man relationship. Its greater rarity compared with the last two terms may make it all the more free from non-Christian associations, and all the more ready to become the vehicle with interpretation, of all that wealth of meaning contained in the term *koinonia*. We may suggest that any of these last three terms is possible; and that of the three, this last one is probably the best.

More Power for Missions*

PETER Y. F. SHIH

THE visions and hopes raised by the recent conferences at Oxford and Edinburgh are still bright as we prepare for the world missionary conference to be held in Madras, India, next December. There the churches of Christendom will face the problems of the world-wide task of the Church, and I am sure that I am not alone in confidently hoping that in this conference decisive steps will be taken toward the unity of the Church in order that the work of preparing men for the Kingdom of God on earth may be hastened and made more effective. The world needs a pure and vigorous united Christian Church with a world-wide program of work based on and bearing witness to a living faith. Unity of the Church means more power for missions, both in the home churches and on the field.

We do not need to wait—we must not wait—until the problems of Faith and Order are solved. Why should we not at Madras bind ourselves with the covenant of the Church of Christ in China? “We agree to differ, but resolve to love and unite to serve.” Greater unity is essential if the Church is to serve God and his children in all lands, and we should prepare for the world conference at Madras by considering some ways in which we might “unite to serve.”

It is with this in mind that I share with you this seven-fold program for missions. The first three points are concerned with organization, the next three with methods, and the last with standards.

I. The missionary work of the Christian Church should be developed under a World Board of Missions which should have national branches as working units. One American branch of such a board would result not only in increased efficiency in work accomplished both at home and on the field, but also in large savings in overhead expense. One organization could do the work of the various separate boards both cheaper and better, and the savings could go into an expanded working program.

The early Church faced an outside danger, persecution; we face a danger that is even greater because it is within and is accepted as a value in our secular system, the danger of competition. This time of crisis is the time for unification of the Christian Church; for we have more work to do and less resources for doing it than for many years. We must not wait until we can agree on everything; our purpose and our motive, our God and our Lord Jesus Christ are a sufficient basis for uniting. The churches of the world as well as the churches of China can “agree to differ, but resolve to love and unite to serve.”

II. The branches of this World Board of Missions should have native secretaries to represent the mission fields. At present the secretaries of the American boards are all Americans; they make the budgets, outline programs, advise methods, and help to choose

*An address given at the annual meeting of the World Mission Fellowship Movement on February 24th, 1938.

candidates. Sometimes they lack understanding of changing problems on the field, or misunderstand the psychology of the natives and often they are unwilling to try new methods. It is only reasonable that in each department of an American branch, there should be at least one native secretary who should be on equal standing with the American members of the board.

III. Under the World Board of Missions there should be a World School of Missions made up of national branches which would gather outstanding personalities together in great centers for the education of missionary candidates.

If such a plan is too visionary, an alternate plan to be tried in the meantime might be to have schools of missions at our outstanding seminaries or universities, each school to specialize in one field. Thus the Kennedy School of Missions at Hartford might prepare for China, one at Yale for Africa, one at Harvard for Japan, one at Union for India, and so on.

1. These schools should not be for college graduates, but for graduates of seminaries, medical schools, or graduate schools of education or technology. The student's professional training should be complete before he takes his special missionary training, and in some cases he should have had professional experience. Such graduate schools of missions would need three years to give a candidate a firm basis for his work.

2. In these schools there should be at least one native professor in each department. It is an astonishing and disturbing fact that today there is not a single native Chinese professor in the Chinese department of any American school giving graduate work in missions! Professors teaching missionary subjects are mostly returned missionaries. It is true that they know American students and how to teach them, but by their sides to teach with them they need a native professor who knows his own people and appreciates their culture as no missionary can.

3. The curriculum of such schools should include language study from the start under a native professor. Specialized schools would make this possible and give students an opportunity to use the language among themselves. Those who do not have the ability to learn and use the language would be discovered before they were sent to the field.

There should be a thorough study of the religions of the field. Missionaries must not only know, but truly appreciate the religions which influence the people in their fields. Such study obviously requires a native professor.

Intensive courses in the native culture should be given. The candidate must understand the history and background of the people to whom he is going in such a way that it lives in him and moves him. A returned missionary who has had only a few terms in a land cannot lead a student to such a living understanding. It requires a native professor.

Some of these things we attempt to do on the field at present, but in most fields the facilities are somewhat insufficient and inade-

quate; in others, such as present-day China, conditions are so critical that the education of missionaries is made difficult if not impossible. But by placing greater emphasis on preparation at home, I do not mean to minimize the value of and the necessity for apprentice training on the field. In that, too, our standards might be raised and our methods improved. Such intensive preparatory training as I have outlined should be of value in the solution of one of the problems of missions by weeding out most of the unfit and unadaptable candidates before they get out to the field for language school or a wasteful one-term defeat.

IV. This seven-fold program to increase missionary efficiency and power which I would have you consider is concerned not only with organization but also with methods. I would suggest that half of the money available in America for foreign missions should be used to bring natives to this country, train them thoroughly, and send them back to their own countries on the same salary and standards as those on which an American missionary is sent. The urgent need of missions in China is for more and better trained native leaders. It is certainly true that if China is ever to be evangelized, she must be evangelized by her own sons and daughters.

The present attempt by missionaries to train native leaders on the field is insufficient and in many respect inadequate, for missionaries rarely have the ability or the facilities for such training. China is one of the many countries that is suffering because of only missionary-trained leaders.

V. The World Board of Missions should foster and promote nation-wide programs of education in missions and foreign cultures by native professors in colleges, universities and seminaries. The national branch of the board could suggest, recommend, and provide professors for such institutions as could be induced to cooperate. At present many Chinese professors are available because of the restriction of Chinese universities by war. It would be an opportune time to commence such a program.

VI. To arouse the interest of people in missions, to educate them in the missionary aspects of the Christian faith, and to show them some results of the missionary outreach of the Church the national branches of the World Board of Missions should arrange to have leading native Christians of other lands preach the gospel and present the missionary work of the Church to the home churches. The main purpose of these visiting evangelists would not be to raise money, but to share with people everywhere their spiritual experience and their vision of the Kingdom of God. These men and women should be sent not merely to the large churches where there is money, but to every country and village church and to the missionary-supported churches at home.

Boards in America have tried to raise enthusiasm and money by sending out returned missionaries to the churches, but such attempts have not always been successful for many reasons: the small and poor churches have been neglected; the emphasis has been too much on money-raising; the people tend to regard the missionary as just another American appealing for funds, and because

he is an American like themselves, he fails to bear to them a graphic and compelling witness to the work that is being done. But let an African, a Japanese, an Indian, or a Chinese stand before a congregation, and his very presence preaches to them of the power and significance of the Christian gospel before ever he opens his mouth to speak.

VII. The seventh and last point has to do with standards for choosing candidates. A unified sending organization and higher standards of education as outlined above, will help solve this problem. What are the qualifications which every candidate should have? There are many, but I shall mention three of the most basic and essential.

The candidate must have college and seminary or other professional graduate training. In his educational career he should have demonstrated that he has a keen and open mind, and the ability to develop, or at least to accept and use, new ideas and methods. All candidates without exception should be required to take the full graduate course in missionary training. Early in this course the candidate should be required to show satisfactory performance in batteries of personality tests and aptitude tests given by a skilled psychologist.

The candidate must be deeply religious, but free from the shackles of dogmatism. His religion should be judged by the depth and balance of his spiritual experience more than by his theology, and his theology should be judged by its ability to aid growth in faith and spiritual experience more than by its conformity to dogmatic standards. The ability to grow in faith and spiritual experience is the most important consideration.

But above all, the candidate must have a heart to understand people. The ability to love and to be friendly to all people and to serve them with loyalty, devotion, and with infinite patience, sometimes in spite of ingratitude, misunderstanding, and discouragement, is absolutely essential. The missionary must be one who has the power of drawing from the wanderer and the stranger the response of love, and one through whom the love and sympathy of the great heart of God flow forth unto all sorts and conditions of men.

Such is the seven-fold program for world missions, and I ask you to consider it not so much as a criticism of missions today as a vision of more power for missions through co-operation and unity in the Christian Church.

Probably the great objection that will be raised is not that it ought not to be done, but that it cannot be done. Certainly at least this or something better, ought to be done. Then it can and must be done. Seeing the best and doing the second-best is the beginning of spiritual decay. We can, with God's help, do the best. One thing is necessary, and that is that delegates go to Madras next December determined that it shall be done, and prepared by research, thought, and constant prayer to accomplish it.

Four Methods of Evangelism

F. R. MILLICAN

IN this paper we will deal with four well known methods of evangelism. The first is that of the highly emotional popular revivals conducted by travelling evangelists. The second is a modification of this method where an evangelist or the pastor conducts special meetings but with less appeal to the emotions and more balance between the emphasis on personal regeneration and social responsibility. The third is a reliance primarily on religious education and spiritual training of the youth of the church as we find it in various ritualistic connections. The fourth may be represented by the methods used by the Y.M.C.A. and student groups, and now more especially by the various Group Movements. Now all these methods overlap more or less so we cannot put them in water-tight compartments. For instance, in the Wesleyan revivals the Class Meeting, where smaller groups could develop a close spiritual fellowship, was a vital part of the movement. In like manner the other methods are at times combined or overlap. Let us point out at the beginning that the motives of all these are to a large extent one. They are all out to build the Kingdom of God among men. They differ often in their conceptions as to the place and nature of that Kingdom and more especially as to the way in which such a Kingdom may be set up, yet in the main they are avowedly working for the establishment of the Rule of God in individual hearts and in human society (here or somewhere else). It is very important that we emphasize this common aim, so that in the discussion of varying methods and viewpoints we will not forget that we are brethren in Christ.

We will first discuss the popular revival as we know it in the West and as we have seen it used in China. This method is used chiefly with the simpler minded and more easily influenced common people. It is the writer's conviction that such revivals, in spite of some things that offend his ideas of how things might be done, bear real fruit in redemptive work for individuals and communities. These revivals awaken the consciousness of sin and lead in some cases to sincere repentance. They also quicken the sense of responsibility for bringing to others the "Good News" of the possibility of new and fuller life through God as revealed in Christ. Church members are revived and "sinners" are converted. Churches that formerly were comparatively dead and had no evangelistic urge or social responsibility have got a new vision of their opportunity and duty to work and witness.

One of the main results of such a revival is a renewed interest in the study of the Bible and that is a real asset, even though often accompanied by some of the most astonishing interpretations of the Scriptures. Again, these revivals often bring new individuals into

the Christian community and may result in the change in direction in the lives of an ever increasing stream of human beings who otherwise might not be touched. Moreover, one of the avowed purposes of these revivals is to deepen the spiritual life of the Church members. The meetings are generally made the occasion of deeper and fuller surrender and consecration.

For all these good results we should be thankful, but at the same time we should not be blind to the various danger points in popular revivals. We will mention a few here briefly. First, the writer has at times (not always) been given the impression by revivalists that they are overly conceited and dogmatic. This is not inherent in the system yet it is a fault easily fallen into because the speakers develop more or less of a special technique for getting "results" and are tempted to count heads or hands.

Another danger point much in evidence in some of the revivals in China is over-emotionalism. Now it is true that nothing is really true to a man until it is emotionally true. Again if a man has a right to be enthusiastic about anything it is about this most important of all things—lives redeemed and broken relationships restored. Yet one cannot help feeling that people are led to believe that in prayer they are to be heard for their much speaking or constant "repetition" ("as the heathen do"). Then too noisy and wordy praying and emotionalism in general may easily become a substitute for a decision of the will for holy living. Those who are conversant with the records of the revivals led by Wesley and Finney will remember that emotional excess was one of the things against which they constantly had to warn their people.

In China as in other countries, perhaps more so, there is a tendency to feel that people who make queer and unintelligible utterances or who act in strange ways are in some way possessed by a super-human power or have an unusual measure of the Spirit of God. One of the greatest harms from such excesses is the discredit it brings upon the wholesome and normal Christian experience of God as seen in Jesus and in many true saints.

A third danger in connection with popular revivals as we see them is the excessive appeal to fear.

This appeal based on fear in this sense is often accompanied by an unwarranted appeal to self interest. The blessings and glories of the heavenly state are frequently held out as primary inducements to persuade men to believe in Christ. We need to be cautioned against these appeals to fear and to the hope of personal safety or gain.

A still further danger is found in the lack of preparation and follow-up in connection with popular revivals. Emotions are stirred

(often overmuch), new resolutions are formed and many "converts" are counted. But we are altogether too familiar with the terrible "slump" that follows. This is largely due to the fact that the Church has not been spiritually prepared to take care of the converts.

What then should be our attitude towards this type of popular revival? Recognizing the fact that God in his mercy works through many kinds of human instruments, trained and untrained, wise and otherwise, might we not co-operate as far as possible with such revival efforts, crude in method though they may seem at times. At the same time we should do what we can to eliminate these undesirable elements.

The second method is a modification of the first. In fact it might be called a purification of the first. The purpose is still to lead men to repentance and faith in God and to build up Christians in holy living. But the methods are quite different. Queer and abnormal actions are definitely discouraged. The evangelist is less dogmatic and conceited. He is not so readily deceived by a show of hands. The appeal is less to the emotions, to fear and the hope of happiness in heaven, and more to the sense of right relationships with God and men together with a sense of social responsibility and a challenge to Christianize the social order. These may be accompanied with or followed by Round Table discussions as conducted by Dr. Stanley Jones, or with Bible Study classes as in the Eddy Campaigns.

A modification of these methods is found in the Bethel Evangelistic Bands, the team work of the Youth and Religion Movement, the Church of Christ in China Team of year before last and the recent Preaching Mission in America. The Bethel Bands may be said to be an adaptation of the former type of evangelism. The others are adaptations of the latter type. The Eddy Campaign perhaps, more truly comes in this class of team evangelism. As a first part of the Youth and Religion Movement it had careful advance work, a team accompanying and co-operating with the chief speaker and organized follow-up Bible Study classes. The success of these meetings depended to a large extent on the type of persons secured to do the follow-up work. Here in Shanghai this side of the work seemed comparatively weak. But just as it is deceptive to count heads in large meetings so too it is misleading to judge the results of such meetings by the visible fruits alone. Some of the best results fortunately never get before the public eye at the time. The reports from the Bethel Bands and all these other teams have been very encouraging. "Lone wolfing" in evangelism is evidently giving place to team work. The Oxford Group teams have shown clearly the greater effectiveness of a team travelling and working together. Dr. Stanley Jones and Miss Lester have been working very successfully in a team in the Preaching Mission in America.

The third method, if followed consistently, does much to eliminate the need for periodical revivals, so far as the Church itself is concerned. The children of Christian parents are carefully trained in the Christian faith and in Christian habits of living. As they come to the age of more definite choice, they are nurtured in confirmation classes or corresponding groups and, in this method at its best, led into a conscious experience of God through the prayerful efforts of parent and priest or pastor. Ever since the time of Bushnell of Yale, author of "Christian Nurture," protestant churches have been more or less consciously striving to regain lost ground in this field of Christian work. Unfortunately, a large degree of failure in this work makes the need for special evangelistic effort very apparent. Furthermore, this method needs to be supplemented continually by special efforts to reach the great masses who are not associated with any Church.

The fourth method has been brought into special prominence through the work of the Group Movements, especially the work of the Oxford Group. It might be said, and it is positively asserted by the leaders in the Group Movements, that there is nothing new in these Group Movements. They emphasize "First Century Christianity" but clothed in modern dress—in 20th Century phraseology and ideology. Historically, most of the methods may be traced back to college circles, to Drummond, Trumbull, Henry B. Wright of Yale, to Speer, Mott, Buchman and Eddy. "Soul Surgery" or "Some Thoughts on Incisive Personal Work," by Walters of the Y.M.C.A. in India traces this line in brief, and the "Life of H. B. Wright" throws light on the earlier developments in this general approach to evangelism. Other works with this emphasis were "The New Evangelism and Other Essays" by Drummond, Trumbull's "Individual Work for Individuals" and "Taking Men Alive," Ober and Mott's "Personal Work, How Organized and Accomplished," Buchman and Eddy's "Ten Suggestions for Personal Work." We see from these titles that the emphasis is on "Personal Work," or personal witness. In this witnessing the idea of sharing with, rather than preaching at, people is emphasized. Along with this personal witnessing are combined other methods, such as team work, group meetings and the Quiet Time (an adaptation of the Morning Watch). These methods are supplemented with the House Party, the School of Life, the Retreat and evangelistic teams composed largely of laymen. In the small groups we have one of the best elements of the Methodist Class Meeting. In the Quiet Time we have an adaptation of the Quaker idea of listening to God and being guided by the inner light from the Spirit of God. The House Party and School of Life take the place to a large extent of revival meetings. The small group meetings in homes bring back some of the elements of the primitive Church where religion was related closely to the homes of believers

and everyone was expected to witness everywhere to the mighty works of God in their midst.

Professor C. D. Macintosh of Yale in addressing the divinity students once said that if he were a pastor he would adopt a rather inclusive policy regarding church membership, but would want a group, something like an Oxford Group, as an inner nucleus to assist him in the spiritual life of the church. The outstanding example of the Group Method as applied in a Church is found in Calvary Church, New York City, under the rectorship of Rev. Sam. Shoemaker, Jr. In this church much importance is attached to personal witness and group fellowship. One gains some idea of the emphasis of Rev. Shoemaker from such books as "Twice Born Ministers," "Children of the Second Birth," and "Religion that Works," or from Amelia Reybolds' "New Lives for Old" and Olive Jones' "Inspired Children." Incidentally this church seems to have become a kind of Mecca for frustrated or disheartened preachers who want to find out how a church may not only be revived but also become a centre of spiritual contagion and enthusiasm.

Perhaps the Oxford Group Movement is too young for us to be able to judge as to the permanent value of all of its methods. For a fuller and sympathetic statement of the relation of the Oxford Group to the work and life of the Church the reader is referred to Dr. Emil Brunner's recent work entitled "The Church and the Oxford Groups," or to Winslow's "The Church in Action." More recently the Group leaders are talking more in terms of spiritual revolution or a "Rising Tide" of God control.

The church of the future, we believe, will put greater emphasis on personal witness and spiritual fellowship in service not only preceding and following special meetings but as a permanent feature of the life of the Church. It will doubtless work out a happier combination of these various methods of evangelism and of the cultivation and renewal of the spiritual life of the Church. Revival efforts of some kind may continue but the Church will probably put more emphasis on lay witness, on Bible Study and Round Table Conferences, on small group fellowships, as well as on a more drastic application of the teachings of Jesus to all phases of life. There will probably also be a greater emphasis on personal surrender of the will to Christ, on the careful training of the youth of the Church through personal contacts, through Bible study and discussion groups, through the Church School and special worship services, through confirmation classes and club activities. There will also be a more comprehensive and balanced program for social regeneration and economic reconstruction under the guidance of God's Spirit. If this is a correct reading of the trends of our times brighter days are ahead.

In Remembrance

SUSAN MINERVA BURDICK

"I love them so much that it hurts." Twenty-five and more years ago, Susie Burdick, in speaking of her Chinese girls, uttered these words. To the very end, which came February 19, 1938, in Hollywood, California, she continued in interest, thought and prayer that ministry of love, begun with faithful, personal care and sacrificing devotion, forty-eight years ago next winter. Her last hours were brightened by the news from China of the personal safety of some of these former pupils.

In return, her girls—a great throng of China's women—loved her in similar devotion with sacrifice, evidenced, when by their gifts, they succeeded in bringing her and her nurse, Miss Emily Chapin, to China in 1935, after Miss Burdick had suffered a stroke in 1933. It was her cherished wish to live in China to the close of life. She yielded regretfully to withdrawal, when Shanghai was thrown into the chaos of war last August, and left first for Manila, and later for the United States of America.

Born in Alfred, New York; educated at Alfred University and Wellesley College; reared in deep loyalty and love to Christ and His Church; a Missionary of the Cross, Miss Burdick had been chosen and sent out by the Seventh Day Baptist Missionary Society in 1888.

A life of rare Christian culture, keen enjoyment of Nature, a delightful sense of humor, a passion for friendship, slipped unknowingly into Eternal Life. "So near was she to Heaven" said a newfound friend, that it was no effort at all for her to make the crossing."

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Our Book Table

TRACTS FOR THE TIMES. *Livingstone Press. London. Each, pp. 24, Price 4d.*

No. 9. *Prelude to Action.* Will G. Moore. "We live in a wise generation which has lost the power and technique of action. We can only recover that as we see clearly and in the eyes of God our own desperate situation."

No. 10. *Christ in Radio and Cinema.* Kenneth Adam. Advocates the use of these media in spreading the Christian message.

No. 11. *Missions and the World Crisis.* H. E. A. Condon. "The conception of service must become a living reality and thus sweep away the economic conflicts which underlie our main difficulties.... Missions show us the way out of the world's present impasse and help us to generate the new spirit necessary to make that way practicable."

No. 12. *Can Christianity Bring Peace?* He holds that Christianity can not guarantee peace. "If Christ Crucified is presented to man today the response will be greater than if He is presented by that title still unwon, the Prince of Peace." E. H. C.

IN A CHINESE GARDEN, *Edith Tatum. The Kaliedograph Press, Dallas, Texas. \$1.50 U.S.*

Not having noticed any of Edith Tatum's poems we read this collection of fifty-seven with a querying mind. With few exceptions

we found each poem grip our feelings. Yet in them we found naught of cloying sentiment but rather a high and sustaining emotion. The title concerns the first group of twelve selections. These in their hints of haunting memories and misty regrets couched in words suggesting tints of flowers and drifting petals reminded us of some Chinese poems read. Through most of the poems, indeed, peep memories of joys that have passed. While the sense of surrounding natural beauties is keen yet here and there one catches a faint chill coming from deep within the heart. Sometimes a poem ends in a poignant truth borne in burning words. A deep yearning pulses through words that often sing. The poems suggest that something has been lost and is missed; yet the eye has not been dimmed though the heart may sigh. Perhaps one might say that these are the poems of one who walks by memories and faith—who knows that back of the beauty still blossoming all round there are misty wraiths of delight that belong to the past only. Here are songs of the heart's unrest and the lure of the ever new beyond. At times one catches a tinge of the warmth and color of southern skies and flowers. These are some of the unexpected impressions, at times with a stirring of the heart, that came with reading these poems. They are beautiful thoughts clothed in equally beautiful words. This book is both an excellent gift for the reader and a key to the door into the deeper meaning of life. F. R.

"COMMON SENSE AND GOD." Orville A. Petty Published by the author. at New Haven, Connecticut. U.S. \$2.00.

Here is an excellent and tragic illustration of the moral obligation of being intelligible. We have heard much of the moral obligation of being intelligent. But unless intelligence is intelligible, unless it can make itself understood, it hides its light under a bushel.

There is careful and brilliant thinking here, and in a field where it is greatly needed. I have never read as formidable an assault on the philosophic position of humanism in general and of Professors Dewey's and Barne's humanism in particular. I quite appreciate that such an assault can not be put into terms that can be comfortably assimilated on a hot afternoon in a hammock. But Dr. Petty is unnecessarily obscure. He is much more obscure for instance than are the writers whose position he desires to undermine. Dr. Petty's position may be valid, and the position under attack may be invalid, but if the position under attack is understandable and the other position is not, the position under attack will hold its ground by reason not of its validity but of its understandability.

Dr. Petty begins with the affirmation that "Eager Quest of the meaning of life is the only worthy attitude in a becoming world," and that for this quest "we must be at once appreciative and creative;" and that "human life itself in quest of its worthiest meaning involves something more inclusive and thorough-going than the exclusive use of the scientific method." It is this "human life itself in quest of life's worthiest meaning" that is the most significant pre-supposition of the quest, but that is denied or overlooked by the humanist.

In his second chapter Dr. Petty prints the widely read "Humanist Manifesto" of 1933. It is a clear cut and understandable statement. He proceeds to appreciate its intention and spirit, and then to undermine its position. He does this on the two grounds of the inadequacy of the

naturalistic approach (or so-called scientific method) to get at and to take into account the most important data (Chapter III), and of its failure to have due regard for the experienter or searcher himself. "Since the Mystic is *himself* and the Humanist is his *method*, the mystic is more scientific in spirit."

I find every page of my copy of this book underlined and checked. This means that it has been suggestive and stimulating. But it has been hard going. Our brilliant and more competent minds have an obligation to be intelligent, but they have an obligation also to be intelligible.

MOHAMMED—*The Man and His Faith*, by Tor Andrae, translated by Th. Memzel. George Allen & Unwin Ltd., London. 8/6 net. 274 pp.

Dr. Andrae's name is not as familiar to English readers as that of Archbishop Soederblom, but the younger man was a disciple of the older, and became professor in the history of religion at the University, whilst his Master held the See of Upsala. For twenty years he has been known as a student of Islam, and this is not the first book he has published in exposition of it. This volume is not so much a biography of Mohammed as a study of his personality, and especially of his religious and spiritual impact on the Middle East. To Dr. Andrae Mohammed is much more than "false prophet," and Islam is no mere system of theology or of ritual. Islam is a "form of spiritual energy" and Mohammed is "the first representative of a new and independent religious type." Many writers have been content to confess that but little is known of Arabia, and its paganism in the 6th and earlier Christian centuries, but Dr. Andrae has made a close study of this little known region of history and presents a picture of the background of Islam which is full of interest. He also examines with fresh thoroughness and independence what may be called the borrowings of Islam from Judaism and Christianity. The principal chapter of the book deals at length with "Mohammed's Religious Message." Whilst this important and instructive study is based on profound and exact learning, it is so lucidly expressed and so clear in its exposition that it can be read with great comfort and advantage by any ordinarily intelligent reader who is interested in religion. Indeed this book is not by any means one of those forbidding volumes which should be labelled "for experts only." It is throughout one of the best possible guides for anyone who wants to have an understanding of that great movement which we call Islam. Mohammed is painted, as it is said Cornwell wished to he,—“showing the warts.” But the painting is done by the hand of one who understands, values and indeed admires. The reader will have the pleasant assurance that he has in his hands, not a "handbook" compiled by an ingenious and skilful collector of other men's wares, but a first hand study of original sources by one who may be reckoned as possibly the first of living scholars in this particular field. C.W.A.

THE PLACE OF UNDERSTANDING. *Bede Frost*. Hodder & Stoughton. 5/- net. pp. 285.

Done Bede Frost does not obtrude, but neither does he conceal, his allegiance to the Church of Rome, and he shows himself a faithful disciple of St. Thomas Aquinas. "There is hardly any need greater today," he declares, "than such a rationalizing of the religion of English-speaking people as will rescue it from the swamp of sentimental 'religiosity' into which it has fallen." He is a vigorous, even a severe, antagonist, well

equipped with an adequate knowledge of modern science and philosophy. He maintains that science is straying beyond its proper sphere if it begins to dogmatize about the entire field of human thought and experiences, and he is scornful of many of the published popular opinions of eminent scientists on a subject which they do not understand. Indeed he charges many "Rationalists" of the present day with being foes rather than friends of man's gift of reason. He restates the classical arguments for the existence of God, and from the point of view of reason stoutly defends them. Thus his book is a closely reasoned and vivacious work of apologetic. It is well within the compass of a thoughtful reader of average education and intelligence, though perhaps it tends to assume too general a familiarity with authors and works which it undertakes to controvert. It is a pleasure to see a book so ample in learning yet so lucid in exposition, so entirely modern and apposite in statement yet so resolutely convinced and combining in its handling of the Catholic faith of Christianity. Those who have to deal with "modern doubt" should certainly make use of this valuable and well printed volume. C.W.A.

AN ALMANAC FOR MODERNS, *Donald Culross Peattie. Geo. Allen & Unwin, Ltd., 7/6 net. pp. 396.*

In introducing the publication of this book in England the publishers describe it as "an adventure and a companion." It is certainly something out of the ordinary. Each day of the year has a page assigned to it, the year beginning on March 21st, when the sun enters the first sign of the zodiac, Aries. Each month is prefaced by an attractive drawing by Lynd Ward, symbolic of the appropriate zodiacal sign. Mr. Peattie is an enthusiastic naturalist, and also, as a writer, a delicate artist. But it is not the naturalist alone who will appreciate this beautifully written and beautifully produced book. Anyone who cares to have his attention called greatly and courteously to the wonders lying all about his feet as he treads this earth, and does not want to be bewildered by a display of ponderous learning, might find it a daily joy to make this book his companion for a twelve months. C.W.A.

THE SPRING OF LIFE. *James Reid, Hodder & Stoughton, 2/6 net.*

Sixty-two meditations constitute the bulk of the book. It is a devotional book of high quality. Its general trend is to inspire hope. In Christ we find hope. In God we find hope. In the cross we find hope. Jesus satisfies. Some of the topics show this emphasis—"The Everlasting Arms," "The Unfailing Spring," "The Indispensable Saviour," "The Spring in the Heart," "The Love of the Forgiven," "The Road of Deliverance," "His Compassion Fails Not," "The Best of All Good News," "A Door of Hope," "The Grace of Encouragement." There are six topics on the way and spirit of the cross. One statement from "The Love of the Forgiven" is worth quoting: "In Christ, Mary had found One who was hurt to the heart by her sin, and yet would stand by and be her friend forever. This was incredible goodness. It was amazing love. It awoke all her devotion and gratitude in return. Paul found his love awakened there also, at the place of forgiveness. 'He loved me, and gave Himself for me.' It was the same when St. Francis. All he did was done, we are told, out of the infinite burden of a debt that he could never pay, and yet was for ever paying." This seems to be the spring of life. We are paying back what Christ gave us. So let us be up and doing. This is the spring of life. Z.K.Z.

CAUSATION, FREEDOM AND DETERMINISM, *an attempt to solve the causal problem through a study of its origins in seventeenth-century philosophy.* By Mortimer Taube, Ph.D., Research Fellow at the University of California. George Allen and Unwin, Ltd., Price 5/- Clorth. 3/6 Paper.

"As indicated in the title, this essay falls roughly into two divisions: (1) a re-examination of historical materials, and (2) a positive theory of causation suggested by the results of this re-examination. The historical study discloses an ambiguity in the meanings of causation and determinism; it discloses also that this ambiguity is transferred to the meaning of freedom. On the whole, the thinkers of the seventeenth century (especially Descartes, Hobbes and Malebranche) had a clear understanding of the meanings of these concepts and of their relations to one another. Hume and Kant, however, failed to understand these relations, and thus perpetuated certain confusions which have made discussions of causation a most unsatisfactory portion of contemporary philosophic inquiry."

These words of the author's Preface explain precisely his scope. After having given "Preliminary definitions," he exposes "The Arguments for Determinism in seventeenth-century Philosophy," "Science and Determinism," "Hume's Scepticism in its relation to causation and determinism;" three chapters give the philosophic conclusions "The Perception of Causal Efficiency," "Matter, Causation, and Determinism," "Freedom and Uniformity" with an Appendix "On the Realism of G. E. Moore." The chief significance of this work lies in the proof that everything occurring in the world is ultimately the result of the activity of free agents. Modern difficulties with the question of causation and freedom have their roots in the following dilemma: If God is omnipotent, finite things are inefficacious and man has neither freedom nor moral responsibility; if finite things are efficacious and man is a free agent, God is not omnipotent. This dilemma has a cogency for modern thought because scientific determinism was initially deduced from God's omnipotence and has since found no other grounds upon which it may continue to be affirmed. If scientific determinism is discarded and along with it the naïve picture of an initial "push" from which all things "follow regularly," every *res vera* can be understood as a free agent, as an active factor in the world process.

All readers acquainted with the works of Whitehead, especially *Process and Reality*, will recognize one of the sources of this very scholarly essay. Particularly remarkable seem to be the sequent words: "The concept of quiescent mass or complete passivity was contained in the concept of matter during the seventeenth century. It is implied in the denial of occult qualities. The 'matter' of the early Greek philosophers was animate and alive; the atoms of Lucretius had a spontaneous power of movement; the cabalists of the Middle Ages believed that all matter was alive and endowed with energy and power; during the fifteenth and sixteenth centuries Leonardo, Campanella, Bruno and others affirmed the living quality of the world; at the opening of the seventeenth century, Bacon talked of matter as 'perceiving;' and Gilbert held that the earth had a soul. Even during the seventeenth century Newton spoke of 'subtle spirits lying hid in all matter;' Leibniz concluded that all monads perceived; and we find Spinoza saying that all things are animate. Yet in spite, or perhaps because, of this historical background, the thinkers of the seventeenth century did formulate a conception of matter from which all notions of power, life, efficacy, and force were eliminated, or, as they chose to put it, they denied the existence of all occult qualities (efficient causes)." (p. 208-209)

And in another place (p. 239): "Various scientists (Eddington, Weyl, Millikan, etc.) who were aware that the results of their special fields of inquiry had been used by philosophers of certain schools to disparage the evidence of direct experience, were among the first to point out that freedom is perfectly compatible with the results of scientific investigation and the formulation of these results in laws. But the philosophers of these schools, robbed of their scientific support, are careful to point out that the scientists are not to be trusted when they leave the field of exact investigation to venture opinions on philosophic questions." This example shows how Dr. Taube vindicates the student of science who wants to say something significant about the question of freedom and, ultimately, of god. H.B.

INNER LIGHT (2nd series). *Compiled by Edith R. Richards, Published by George Allen and Unwin, Ltd., Price 5/- Cloth. 3/6 Paper.*

This is a devotional anthology sponsored by the Friends' Literature Committee. The authoress has arranged her material under such headings as "God's Approach to Man," "The Cycle of Human Life," "The Social Order," "To God through Nature," "The Divine Society." She throws her net wide. We find quotations from Bernard Shaw and St. Matthew's Gospel on the same page. The great mystics of the Catholic Church, many of our best English poets, and many prominent Christian men are quoted in short extracts.

Some people will find the quotations too short. Or they may feel that while some of the selections are relevant and helpful, others are less so. This however is an unavoidable difficulty in an anthology of this kind. Though we may value and appreciate the selection made, we can only partially enter into the underlying thought which links them together in a vital sequence of personal devotion. This little book will have served its purpose if it prompts its readers to make their own devotional anthologies. How often our hearts are stirred and our spirits raised to a higher level, by a sentence in a book or a poem. All too often we let such moments pass and lose them forever. The compiler of this book has not made that mistake. She has gathered them up in a treasury of devotion. We would all be well advised to do the same. How ever good someone else's anthology may be, it can never be so useful for us as one we make ourselves.

"Inner Light" will also serve a useful purpose if it prompts some of its readers to dig more deeply into the great masterpieces of devotional literature from which many of the short extracts are taken.

AMONG THE MYSTICS, *by the Rev. W. Fairweather. T. & T. Clark, Edinburgh XVI-145 pp. Price. 5/-.*

This lovely booklet does not claim to be a complete treatment of Mysticism, either historical, philosophical, expository, or critical. While none of these aspects of it has been ignored, the main object has been to set down the results of some studies relating to a subject which, in spite of the increasing attention being devoted to it in the present century, particularly since the Great War, cannot yet be said to have come to its own in the theological literature. It is more detailed than E. C. Gregory's *Introduction*, and less scientifically thorough than W. R. Inge's *Bampton Lectures*. R. A. Vaughan's *Hours with the Mystics*, though racily written, and containing much that is serviceable, is married by the

almost flippant form of its conception, and by its too contemptuous attitude towards the Roman Church.

From the Table of Contents, it is easy to perceive the "catholicity" of inspiration of the author. After an Introductory on the Meaning of Mysticism, there is a first Part "The Rise of Mysticism in the East" (Christian Platonist, Plotinus, Persian Sufism); then "Spread of Christian Mysticism in the West" (Part II: Augustinus, School of St. Victor, Thomas Aquinas, "Meister" Eckhart, German Theology, relation of Mysticism to the Reformation). In the third Part, "Post-reformation Christian Mysticism," a whole section is given to the Catholics, or Spanish Mystics (Santa Teresa, St. Juan of the Cross, Miguel Molinos), or French Mystics (François de Sales and Madame de Chantal, Madame Guyon and Fénelon); another section is devoted to the Protestant Mystics, German (Jacob Boehme as Chief Representative) or English (The Cambridge Platonists, William Law). Part IV discusses "The Basic Principles and main Features of Christian Mysticism" whereas Part V exposes "Mysticism in English Poety," (William Wordsworth as Leading Representative).

The brief illustrative selections from mystical writers which form a distinctive and obviously useful feature of the book, will help the reaction from the materialism of this age. "As the attitude of Dr. Keate, whom George III appointed headmaster of Eton in 1809, and of whom André Maurois says that "he feared Mysticism more than indifference" still persists, it should not be forgotten that there are mysics *and* mystics, and that the fantastic vagaries of some do not warrant indiscriminate censure of all.... Meanwhile it can at all events positively be claimed that any Christian soul may find edification in the writings of Catholic mystics like St. Teresa and St. Francis de Sales, or in those of a Protestant mystic like William Law." H.B.

A FRESH APPROACH TO THE PSALMS. W.D.E. Oesterley. Ivor Nicholson and Watson. London. Pp. 303. 8/6.

This is a volume from the International Library of Christian Knowledge. It Summarizes recent scholarship, with abundant footnotes. It gives special attention to background, including Egypt and Babylonia as well as the history of Israel, and chapters on the music of the ancient East, music among the Hebrews, and the origin of the synagogue. All this gives vividness and reality, and brings out the depth of personal religion which breathes through the Psalms.

Three chapters on the theology of the Psalms deal with Belief in God, Sin, and Belief in the Hereafter. There are abundant quotations from the Psalms themselves presented in a form that displays the parallelism of Hebrew poetry. Whether the reader accepts all the points of view of the author or not, he will find much of fresh approach and stimulus to a deeper appreciation. E.H.C.

AN INTERPRETATION OF CHRISTIAN ETHICS—by Reinhold Niebuhr. Student Christian Movement Press, London. Price 6s. pp. 256.

In the past twelve months this reviewer has read two books which stand out from all others read. One of them is Berydaev's "Freedom and the Spirit," the other is this book of Niebuhr's. Many books say over again in somewhat different form what has already been said by

others. Only a few books actually break fresh ground. I believe that these two books are epochal for Christianity. They should have a wide reading among those who are trying to bring Christianity into vital touch with the life of China—I should like to say that they should be required reading for all missionaries. The special merit of this interpretation of Christian ethics is its challenge to all of us to go deeper into the meaning of the Christian faith in its relation to morality. It raises questions which must be answered, but they are questions of which many have not been aware. It pokes into our complacencies and our accepted standards the rod of the judgment of God. One may not always approve the form of statement or agree with the interpretation, but it will be difficult to dodge the issues which are here set before us. It is a profoundly Christian book. Niebhur is not concerned to adjust himself to the spirit of the times. Rather he writes of prophetic religion as himself a prophet of the Lord. His criticisms are ruthless and penetrating, but they are not arrogant. He writes with that genuine Christian humility which confesses its own sin. Only a very long review would present his argument understandingly. I prefer to recommend a first-hand rather than a second-hand acquaintance with the book. G.P.

CREATIVE MORALITY, *Louis Arnaud Reid*, Geo. Allen & Unwin Ltd., England. 10/6 net. pp. 270.

Dr. Reid has written a reasoned study in Moral Philosophy, not of a popular kind but in the method and style which will be best appreciated by those who are fairly abreast of modern thought on this subject. He is careful to insist that he does not base his teaching as to the nature of the right or the good on either metaphysical or religious grounds, but there is evidence that the high importance of religion—and of the Christian religion—is to him a matter of conviction. The closing chapters of the book contain some considerations on certain religious beliefs and on their effect on conduct. The student will find much quotation from contemporary writers on Moral Philosophy but the general reader who takes in hand a book which might prove with close attention, both interesting and instructive will find that the author has been at pains to explain his terms and to endeavour to be not unduly technical. This book is not of the practical kind. It is not like Dr. Inge's "Christian Ethics and Moral Problems;" or the Bishop of Durham's Gifford Lectures, or Canon Peter Green's "Problem of Right Conduct." It is a critical contribution to philosophy. The author rejects the Utilitarian, or as he professes to call it, the "teleological" teaching of Mill and his successors, and also the exclusively *deontological* (or what is more often called the *intuitive*) theory, and argues for "Creative Morality." He borrows "creative" from Aesthetics on which he has already published a considerable work. But, whilst the analogy between art and ethics attracts him, he is fully alive to the limitations of that analogy. "Creative" art implies more—much more,—than an elementary and mechanical observance of recognised "rules," there is in it "an intuition—a sense which transcends rules." So in morals there should be "a sense, or at least a dominating sentiment, of a larger good, an ideal." This seems to approximate to the intuitive theory of morals, but Dr. Reid apparently differentiates it by particularising where that theory generalises. But the reader who wishes to understand the ground and nature of moral obligation and moral good, and to know in what direction present-day study and thought are moving, will find himself stimulated and guided by this well produced volume. C.W.A.

The Present Situation

THE C.H.S.K.H. WEST SZECHWAN SYNOD

Chengtu, January 12th-19th, 1938

"We are not only to save ourselves, we are to save the world. This is the sacrificial, loving, peaceful spirit of Christianity." So reads an extract from a speech of General Chiang given at Nanking in 1937, which is printed in large letters in the public park of Penghsien, Szechwan. It will now serve admirably to convey an impression of the aims and spirit of the Western Szechwan Synod as it met in Committee, Retreat, and Session, from January 12th-19th, 1938.

Has the Church a faith and a message that are adequate to the demands that are made upon it to-day? Yes, when it is living under the control of the Holy Spirit. And that will be dependent very largely upon the attention given by it to prayer and witness. The decision of this Synod therefore to set aside the first Wednesday in the month as a day of prayer and fasting is a definite recognition of the need for increased spiritual power. It has also been decided to invite Miss Christensen of the C.I.M. to conduct meetings this autumn at six centres, and to follow these meetings with a "Week of Witness." The "Week of Witness" held in 1937, very largely as an experiment, met with such success in some of the parishes, that a more prayerfully organized "Week" this year, ought to have widespread and lasting results. Everything is done of course to help Christians witness at all times, but it is of real value that a concentrated effort is made throughout the Diocese during a specified week in the year. A fortiori would this be the case if all the Churches in China could plan a "Week," and as far as is practicable, co-operate in the task of witnessing to the One Lord.

The improvement of the financial basis of self-support, a location, and two ordinations, all indicated the desire of Synod to make necessary adjustments and to meet pressing needs within the Diocese. The question of the amount at which each parish shall be assessed in its contribution to the Self-Support Fund, has been apt in the past to arouse a bargaining spirit on the part of the various delegates. On this occasion, each delegate was asked in turn how much he really thought his parish could afford to contribute. While some said less, others said more, than the amounts at which they had previously been assessed, and there was great enthusiasm and thanksgiving when it was discovered that, even in these difficult times, the total amount was more than that of last year. Another step forward was taken in financial matters when it was decided that if there was a deficit in the Self-Support Fund in any one parish, then the evangelistic workers as a whole should help to meet it, and the local worker not be left to bear the full burden. The location was that of the Rev. Tuan Sheng Ngen to Hsiñtu, where a "Tinghsien" Experimental Centre has been started. Two urgent letters from officials within the Movement, for a young man who could help in the work, and at the same time bring a definite Christian spirit and message to its workers, called for this sacrifice on the part of the Chengtu Church, where Mr. Tuan has been working. The possibilities inherent in the co-operation of the Church with this constructive social work that is going on apace at Tsintu more than warrants this transfer however. The ordinations were those of Mr. Wang Chi Shuen and Miss Cheo Ch'in Lan to the Diocanate. The latter is the first Chinese Deaconess of this Diocese, and as graduate of the W. China Union University and a truly spiritually-minded woman, ought to be of great help in the leadership of women within the Church in the days to come.

The relevancy of the Church to the War situation was discussed at length and a special Committee was formed to incorporate much of the splendid work that had been done by the Missionary Service League during the last half of 1937, and to implement some of the valuable suggestions of the N.C.C. Bishop Song, as chairman, urged all who could to reduce their meals to two a day, cut down expenses as much as possible on special occasions, give at least a cent a day to the "Save the Country Fund," and co-operate in the preparation of ten thousand bandages in the Diocese within the next three months. "Everyone" he said, "can take his part in befriending the many students who have come from all over China to Szechwan, and who are distressed in mind because of the uncertain fate of their loved ones."

The spiritual condition of a Church may largely be gauged by its missionary spirit. "We are not only to save ourselves, we are to save the world." In a province that has hitherto been so isolated from the outside world, it has not been easy to foster this spirit. The advent of a number of outstanding Christians from other provinces the last few months however, will do much to change this parochial attitude and give the Szechwan Church a fresh vision of the Church Universal. Synod does support the Missionary Diocese of Shansi by prayer and money, but it might do much more in this direction. The Quarterly Missionary Prayer Meetings that have been a feature of the Diocese for the past two years, are to receive a further impetus, and the Birthday of the C.M.S. is to be remembered appropriately. Windows looking out upon the Churches in Australia and England were opened for us by telegrams from Archbishop Mowll and Bishop Holden respectively, and we were all very grateful for these.

All those who were present declare this to be one of the best, if not the best Synod we have yet had in Western Szechwan. "The sacrificial, loving, peaceful spirit of Christianity" was markedly present, and we thank God for this. The War is drawing us together and driving us back upon Him. His Life is flowing into us more abundantly, and it may well be that the Church in this Province will have a far larger contribution to make to the Church at large in the years to come. That is our prayer. H. A. Maxwell.

REPORT OF THE ANNUAL MEETING OF THE CHURCH OF CHRIST IN CHINA SZECHUAN BRANCH

Owing to conditions, distance and expense involved, it was decided that for this year the regular annual meeting of the Szechuan Synod of the Church of Christ in China should not be held. Accordingly authority was given to the Executive to conduct the necessary business and it convened in Chengtu on February 9th. The Chairman and secretaries of the Synod were present and business was conducted with despatch. Reports were received from various institutions carried on by the church. Among correspondence was a letter from the Mission in Central India expressing sympathy to West China on account of the distress due to famine. This letter was much appreciated and the Secretary was instructed to draft a suitable reply.

The main routine business of the session was stationing and finance. The Treasurer reported that the grant from the Parent Board was the same as last year and it was decided that it should be divided among the several districts in the same proportion as last year. Very few changes were made in the stationing list. Quite a long discussion was

held on the problem of raising money for the support of the ministry and it was decided to recommend the opening of a Central Fund to which each church would be urged to send its subscriptions which are meant for ministerial support. This will make it easier for pastors to solicit funds for this purpose as they will not be soliciting for themselves but for the work in general. This fund would be divided among the districts according to need.

More than one speaker during the session and when discussions were being held in regard to the work stated that present conditions in China, instead of hindering the work of the church as we might expect, presented a unique opportunity. Accordingly a resolution was passed urging that efforts be made to take advantage of conditions and to present to the people the Gospel of Hope and Faith in this time of real distress and adversity. The church has every reason to take heart and to present an aggressive attitude in its work at the present time. G. W. Sparling.

ANNUAL MEETING OF THE WEST CHINA METHODIST CONFERENCE

Looking back over the past week, one finds it easy to think of a number of reasons why this year's meeting of the West China Methodist Conference was one of significance. It is interesting to note the large number of "firsts" which may be attached to this Conference. It was the first time that the West China Methodist Conference met in China's national capitol, Chungking. It was the first time that Bishop Ralph A. Ward presided at this Conference, or any other Conference, as bishop. It was the first time that we had such a group of down-river friends meeting with us. It was the first time we had had the opportunity of hearing so many out-standing leaders at one of our Conference sessions. It was the first time in a number of years when we closed with such optimism and faced the future with such courage.

The major credit for the success of this year's session goes to our leader, Bishop Ward. He had created the plans, invited the leaders, helped in the decisions reached, and conducted all sessions with such patience, good cheer, and sympathy that he retained the loyalty and confidence of all. One of the reports spoke of Bishop Ward as a man "with a kind heart and a jolly fellow," spiritual gifts which any of us might well covet in the administration of the affairs of the Kingdom. In opening the Conference, Bishop Ward used a gavel which had been used at the General Conference of 1916, and which had been carved from the wood out of the pulpit of the first Protestant Church building in China, the Methodist Church at Foochow, Fukien.

Among the speakers at the Conference were Dr. W. Y. Chen and Rev. Ronald Rees of the National Christian Council, Dr. Chang Po-lin of Nan-kai University, Dr. M. R. Tang, leader in Rural Education in Shangtung, and others. Their messages of inspiration, faith, and hope in this time of China's crisis were an inspiration and help to us all. Also there were words of greeting from many friends from other Conferences in central and north China, friends who had come to Szechwan to escape the dangers of war which was sweeping over their own areas.

One delightful feature of the Conference was the presence of Dr. and Mrs. Spencer Lewis. During their stay in Chungking they celebrated their eighty-fifth and seventy-ninth birthdays. To have these

veterans, who had been instrumental in starting Methodist work in Szechwan more than fifty-five years ago, at our Conference this year was a rare privilege.

A number of things indicated the forward progress of our church work. One was the adoption of a constitution and election of a hospital board, looking to the completion of the union of the women's and men's hospitals in Chungking. Another was the opening of a senior high school for girls as a part of the Chiu-ching Middle School in Chungking, as well as plans for the expansion of the work in the girls' high schools in Chengtu and Chungking. In evangelistic work, plans were completed for the creating of a Conference-wide Evangelistic-service team under the leadership of Miss Orvia Proctor and F. Olin Stockwell, which team will lead in the evangelistic work of the Conference. A distinct advance in ministerial standards was registered in the vote that only high-school graduates under thirty or college graduates under thirty-five would be admitted into Conference membership. The Conference showed keen interest in and approval of the Union Theological College at Chengtu. A committee of laymen was created to aid in securing funds for the support of the ministers of the Conference, thus widening the responsibility for the support of the church work. The spirit of unity in the Conference was quite marked, and all felt that the Chengtu and Chungking Conferences which had been united two years ago were now one in spirit and in fact. After such a week together, we feel that we can face the new year with courage and hope, believing that God will work through us for some share in the building of His Kingdom in West China. F. Olin Stockwell.

ANNUAL REPORT OF YU YING ACADEMY

In the spring of 1937 the Academy had 600 primary school boys and 1,300 middle school students, to total 1,900; in the fall term this total fell to 1300, a loss of 600. But this is an excellent record compared with the other schools in the city. The other Christian schools averaged nearly as well in proportion to their size, but the government and other non-Christian private schools fell far below this average.

During the first half of the year, the radio broadcasting station maintained by the Academy had achieved an influential place in the cultural life of North China. The 150-watt transmitter owned by the North China Christian Broadcasting Association was installed in the Yu Ying station, and the school and the Association shared responsibility for programs three hours a day. Because the programs were entirely free from advertising, they were warmly welcomed in the very large number of homes equipped with receiving sets. They included news, talks of general interest, good music and religious items given by many different Christian groups.

The students' philanthropic efforts during the year have been a barometer of the situation. At the beginning of the year they raised \$1,000 for surgical dressings for the soldiers fighting in Mongolia. In the spring, the school chorus, assisted by that from Bridgman Girls' Academy, gave two concerts. The proceeds from the first one went towards the purchase of a piano for the broadcasting studio; from the second one, towards the furnishing of an infirmary for the municipal home for women and girls. At Christmas time, 1937, they raised \$400 for the relief of war refugees here in Peking.

The three school libraries—Primary, Junior Middle and Senior Middle—have continued to greatly enrich the reading of the students. After the outbreak of hostilities in the summer, however, all Chinese magazines ceased publication, and newspapers are so strictly censored that there is little interest in reading them. Furthermore, the library had to be purged of books that might be considered Communistic or anti-Japanese, or even pro-Nationalist Party. Inevitably this has devitalized the students' reading.

Mr. Andrew Lu, in charge of the music department, returned to his home in Canton during the summer and did not come back to Yu Ying in the fall. However, Mr. Hsu Yung San, who had made an annual record in the department of music at Yenching University, came to take his place, and Mr. P. C. Li, the former head of our music department, returned from Oberlin Conservatory of Music, and is directing the school chorus and teaching two or three regular music classes, so that the department continues to be outstanding.

Under Mrs. Shaw's direction, the school infirmary was developing a very efficient routine and had acquired a very creditable equipment. The necessity for retrenchment in the fall caused its closure, but fortunately there was only one case needing infirmary treatment, and the boy was sent to the hospital.

The outbreak of hostilities in the latter part of July threatened to disrupt everything. Principal Li is not the kind to be daunted by difficulties, and resolved to open up according to schedule. A number of teachers could not get back, and as already noted 600 less students appeared. The writer of this report was caught with his family on the other side of the fighting line, and had to detour 1,200 miles to cover the 100 by direct road from his summer place to Peking. Contemplated repairs and additions to the school plant were given up and salaries of the teachers who came back were cut 15%. Some of the other teachers did not come back, and so in spite of the decreased income, the school carried on, having only student fees to depend on, without incurring any debt.

A WEEK OF WITNESS IN WEST SZECHWAN

The idea of a "Week of Witness" originated of course in the "Week of Witness" that is conducted by the Church in India every year. A recommendation was made to the Board of Missions of the West Szechwan Synod this last June that a similar effort should be made throughout this Diocese during the week October 25th-31st. It was warmly accepted and the Board prepared recommendations as to how the "Week" might be made effective in each parish. It was felt that each parish should be responsible for its own arrangements, and that every effort should be made to get "the man in the pews" to take an important share. While making suggestions of a general nature as to the organization of bands of workers, the training of witnesses, and the need for prayer preparation, the Board left each parish free to think out the type of meeting that would be most acceptable to the people locally, and would be the most helpful spiritually.

Reports have now come in from the eight parishes that took part. For various reasons it was found very difficult to hold the meeting in each place during the week that had been fixed. Some parishes had to wait for two or three weeks owing to the arrival of Dr. Stanley Jones

in Chengtu and the opportunity thus afforded of attending his meetings. This was exceptional, and no doubt in future it will be easier to plan for the meetings to be held concurrently. Judging by the reports one can see that two of the pastors have failed to understand the true nature of the meetings, or of the possibilities inherent in them. This also can be remedied in the future. The other reports, with one exception, are full of encouragement. They are so encouraging that two Chinese pastors have proposed that a "Week of Witness" should be held every quarter. Needless to say these reports come from parishes where "evangelism" and "witness" are part of the regular parochial work.

The diversity of the nature of the meetings is an interesting feature. Visits were paid to a prison; courtyard meetings, in the houses of Christians were held; officials and Government School teachers met in a missionary's sitting-room; the Christian Endeavour Meeting in a school was changed into a Witness Meeting; large numbers of children gathered to hear schoolmates witness about their Christian homes and the value of prayer; evening meetings were held in churches for shop-people; and in three churches the final Sunday service was changed into a Witness Service. (Chung Hua Sheng Kung Hui) April, 1938.

THE LEPER QUARTERLY

A preacher who contracted leprosy has charge of the religious work.

Miss Robinett who went with us to the celebration wrote the following about it; "Never has the Christmas celebration at the Leper Hospital been happier as this year, due to the coming of a young preacher, Mr. John Co, who, cut off from his public ministry and from his family due to contracting leprosy, has learned the secret of 'turning his calamity into a testimony for Christ,' and is transforming the place. The ground and buildings are clean and orderly; flowers planted to add their brightness and good cheer. The little courtyard, which served as a chapel, was gay with a canopy of green and pink streamers. A Christmas tree filled one corner of the courtyard, and on the compound wall was a Santa Claus which Mr. Co. had made of clay and dressed so that he looked very real. Old Santa's jolly face smiled at the lepers who sat in a terrace below. These lepers listened to the program and rendered their part by playing instruments and singing as they played. Their happy faces, their glad voices, their expression of joy and gratitude as they received their simple gifts, brought us very close to the Christ of Christmas. We returned home after the celebration with burning hearts."

Hunan. Sinhwa leper work is under the able care of Dr. R. W. Nilssen, a co-countryman of the internationally known Swedish doctor John Reenstierna, Professor of Upsala University, who has placed an antileprosy serum into the hands of some thirty leprosy workers for experimentation. The leprosarium has about 20 patients. Dr. Nilssen returned to Sweden this year to report to Professor Reenstierna.

Kansu. Lanchow in far away Kansu has a leprosarium with some 50 lepers unaffected by the war. Of these 21 were baptized during 1936.

Kiangsu. In Jukao the work goes on uninterrupted. Although the number of patients has considerably decreased, the work of the clinic and of the leprosy survey in the Jukao hsien goes on. At the clinic of February 9th some sixty lepers were present for treatment. Plans for extension of the work are on foot. (The Leper Quarterly) March, 1938.

ANNUAL REPORT OF C.I.F.R.C. FOR 1937

Weather conditions late in 1936 left a drought situation in western Honan and northern Szechuen. It is a pleasure to record that the government, both national and provincial, quickly came to the aid of these sections. This aid took two main forms: loans by the farm Credit Bureau, and direct relief under the auspices of the National Relief Commission. Since the provisions for western Honan appeared to be fairly adequate and a pressing invitation was received from Szechwan, the Executive Secretary made a flying visit to the latter province in April, and shortly after the Biennial Meeting, proceeded overland to Szechwan for a more protracted stay.

Engineering Work. During the April visit, it was discovered that provincial and other funds in large amounts were available for construction work. The principal need was for organization of famine labor in such a manner that the use of the construction funds would give relief to those in need. Especially, the construction of the railway roadbed between Chungking and Chengtu offered large scope for employment of ordinary refugee labor. While the negotiations for carrying on this work were in process, the Salt Administration made a proposition for the repair and construction of highways in the Santai district and appropriated \$500,000 for the purpose. The proposal was accepted, our engineers were transferred to Szechwan, and work was begun almost immediately. In the meantime, copious rains over the Chengtu-Chungking route so changed the situation in that region that railway construction was deferred until the autumn months. But by that time the war in north China and Shanghai had begun, with the result that the matter was dropped entirely. The highway work above mentioned was also curtailed to half the original proportions.

The experience, however, was not without valuable results. In addition to 22 km. of highway construction and 270 km. of highway repair which gave temporary employment to 245,000 of the most needy, a strong committee for Szechwan was formed and a three-fold objective adopted: 1. a semiannual crop report system to indicate regions of probable need; 2. employment of permanent engineering force to prepare plans for labor relief in needy regions and at other times to foster famine preventive projects; and 3. the development of an emergency reserve fund. Szechwan has an area and a population similar to those of France. If organized to handle its own famine problems in this manner, it would mean a very considerable reduction in the potential famine map.

Rural Improvement Work. Up to the outbreak of hostilities in July, the Rural Improvement Department continued its regular program. A total of 2,421 co-operative societies with 69,595 members holding \$199,196.00 in shares was under the Commission's direction in Hopei province up to the end of 1937. Increase was shown in the number of societies organized and members enrolled, and the amount of local receipts among the recognized societies in the form of savings, deposits and reserves. In the 81 hsien (or counties) coming under the Commission's sphere of activities, 44 hsien unions with a membership of 1,684 and 63 chu (or district) unions with a membership of 672 societies were in existence.

During the period covered by this report, loans amounting to \$27,999.00 were issued, while repayments totalled \$56,720.00. Of the total of loans outstanding (\$115,929.00), \$54,037.00 represented funds from four commercial banks that have been participating in the co-

operative work of the Commission. The following shows the status of loans to societies since the start.

Status	No. of Loans	Amount
Not yet due	172	\$ 62,749.00
Loans due	121	53,180.00
Loans repaid	1,412	708,630.00
		<hr/>
		\$824,559.00

Chinese Donate Largest Amount to Red Cross Fund

From the formation of the Shanghai International Red Cross last October to March 26th, 1938, a total of more than \$1,428,000.00 has been raised from cash donations, sale of liberty bonds and proceeds from special projects. Contributors to this fund can be roughly classified into four groups: 1. Chinese contributors, including the Chinese Government; 2. local foreign friends; 3. supporters from the United States, including the overseas Chinese; and 4. the British Fund for Relief in China and other donors from the British Empire.

Of the \$1,428,000.00 raised, the Chinese Government and the Chinese people in Shanghai contributed the largest amount, their share of contributions being over \$824,000.00 or 58% of the total fund. The second largest amount, \$238,000.00 came from supporters in the United States. This sum is chiefly made up of two remittances amounting to \$90,000.00 from the American Advisory Committee in Shanghai on behalf of the China Famine Relief, Inc. New York; of \$70,000.00 secured through Dr. C. T. Wang, Chinese Ambassador in Washington, D. C.; of three donations, amounting to \$45,000.00 from the American Chinese Overseas United Contribution Committee in San Francisco; of a donation of \$15,000.00 from the American Red Cross; and a remittance of \$10,000.00 from Honolulu.

A total of over \$222,000.00 was contributed by the British Fund for Relief in China and other interested friends in the British Empire. The British Relief Fund has altogether made 144 donations, amounting to \$208,730.91. Last but not the least important is the support given by local foreign friends and firms. They gave a total of about \$136,000.00. (C.I.F.R.C. News Bulletin April 1, 1938).

TEN COMMANDMENTS OF GOODWILL

In a recent address Dr. Walter W. Van Kirk of the Federal Council's staff proposed "Ten Commandments of Goodwill." They reflect a spirit so sorely need in a world of strife that we are glad to share them with our readers.

"1. I will respect all men and women regardless of their race or religion.

"2. I will protect and defend my neighbor and my neighbor's children against the ravages of racial or religious bigotry.

"3. I will exemplify in my own life the spirit of goodwill and understanding.

"4. I will challenge the philosophy of racial superiority by whomsoever it may be proclaimed, whether by kinds, dictators or demagogues.

"5. I will not be misled by the lying propaganda of those who seek to set race against race or nation against nation.

"6. I will refuse to support any organization that has for its purpose the spreading of anti-Semitism, anti-Catholicism or anti-Protestantism.

"7. I will establish comradeship with all those who seek to exalt the spirit of love and reconciliation throughout the world.

"8. I will attribute to those who differ from me the same degree of sincerity that I claim for myself.

"9. I will uphold the civil rights and religious liberties of all citizens and groups whether I agree with them or not.

"10. I will do more than live and let live; I will live and help live."
(Federal Council Bulletin) April 1938.

A CHRISTIAN SOCIAL WORKER'S FAITH

The editor's Christmas mail included a message entitled "I Believe" from Howard S. Braucher, secretary of the National Recreation Association, from which the following bits are taken.

"I believe that slowly mankind learns from experience.

"I believe that there is gradual growth in human intelligence.

"I believe that slowly hate grows less.

"I believe that slowly but surely men lose faith in force and put their trust in education.

"I believe that morality in private life will reach higher standards because I believe in man and in God.

"I believe that gradually through the centuries nations will more and more practise standards of morality as high as those commonly practised by individuals within their boundaries.

.....

"I know what in times past America has done to the Indian, to Mexico, is doing to the Negro.

"I know what has been done to Ethiopia, what is being done to China.

"I know what is going on in Italy, in Germany, in Russia, in Japan, in Spain.

"And yet, I believe,

"I believe that gradually the rape of weaker nations by the strong is ceasing.

"I believe that more and more nations do wish to see justice prevail.

"I believe that men are not cowards.

"I believe that men will not long go without liberty."

(Information Service) February 5th, 1938.

CHINESE CHURCH SENDS CONTRIBUTION TO WORLD COUNCIL OF CHURCHES

From war-torn China has come one of the first contributions to the World Council of Churches movement with the receipt of a draft for \$100.00 (in Chinese national currency) by the American Section of the World Conference on Faith and Order from the General Synod of the Chung Hua Sheng Kung Hui, the official name of the indigenous Chinese Holy Catholic Church. This Church, which has grown up out of the missions of the Anglican communions, is composed of thirteen dioceses, six of which are presided over by native Chinese Bishops. (I.C.P.I.S. Geneva) April, 1938.

CIRCULATION OF BIBLES

Immediate concern is with the annual report of the China Agency of the British and Foreign Bible Society and the American Bible Society. During the year with which that report deals the two societies decided to combine their forces and function as a single central organization temporarily called The China Bible House. From December 1, 1936 to November 30, 1937, 62,337 Bibles, 62393 New Testaments and 4,619,450 portions were issued in China, a total of 4,744,180. (North China Daily News) April 8th, 1938.

OVERSEAS CHINESE RALLY TO AID OF FATHERLAND

There are more than 11,000,000 Chinese in foreign countries. Through famine, flood, plague and other calamities these overseas Chinese have donated funds, food, clothing, medical supplies, and other necessities both to relatives and the government out of all proportion to their wealth and ability to give. The current invasion of China by the Japanese once more finds these overseas Chinese united in their support of the mother country. From the outbreak of hostilities to the middle of March hundreds of millions of dollars were received by government authorities and private charitable organizations for relief and war purposes. An analysis of these funds reveal a remarkable consistency in the ratio between the number of Chinese residing in a country and the amount remitted by that country.

In many cases when remitting money for China's war chest the donors designate some specific purpose for which they wish it to be used. The most common bequest is for relief refugees and wounded soldiers; however, planes and Liberty Bonds run a close second. Others, on the other hand, realize that the home government knows best what is most urgently needed to carry on the war, and send their money direct to the Chinese Ministry of Finance, leaving its spending to that department's discretion. In view of the spontaneous and often wholly unorganized nature of the collection of these funds, it is wonderful that the response from abroad has been so generous.

To the American Chinese, perhaps, should go the credit for working out the best coordinated and most effective war relief programme. Adopting American efficiency methods the patriotic Chinese groups in that country were able to raise more than U.S.\$1,000,000 before the beginning of February of this year. This remarkable record was set by the China War Relief Association in San Francisco, which is composed of more than 90 Chinese organizations in the United States amalgamated on August 19th, 1937, just a few days after the outbreak of Sino-Japanese hostilities in the Shanghai area.

Besides conducting financial drives the Association has sent medical supplies, pharmaceutical drugs, and warm clothing for wounded soldiers and refugees in various war-torn areas of China. (Overseas Chinese Rally to Aid of Fatherland) March 1938.

CHURCH AND WAR CONDITIONS BEHIND THE LINES

In almost every city the Christian forces of the different communions are united in this war relief work. In many instances, the Christians and non-Christians have joined forces in this project. In Taian, for example, the two Protestant communions of that city, the Roman Catholics, the Svastica society, the Chamber of Commerce and

the local Red Cross organization are all co-operating within one organization.

Chengchow (Honan) being a large railway centre, has become a funnel through which the endless stream of refugees flows. There is fortunately an unusually efficient refugee-relief committee there and it was possible to inaugurate a project of medical relief for ill refugees. The National Christian Council War Relief Committee has made an appropriation of 1,500 for this purpose. This, in addition to the grant to the local hospital by the Red Cross organization, should make it possible to maintain this project for a period of six months.

The Provincial Government in Sian is projecting an interesting scheme of colonisation. They are opening up a tract of land on the banks of the Yellow River. This arrangement, however, does not provide for all of the Sian refugees. Many of them hope ultimately to return to their native villages. Both the Sian branch of the China International Famine Relief Commission and the Christian War Relief Committee in that city were prepared to undertake relief work, especially among these refugees. They had already contributed most generously to the Government relief fund and had furnished several thousand suits of garments wounded soldiers. (I.C.P.I.S.) January 1938.

DON'TS FOR DAYS OF CRISIS

The best advice to the man in the street in these days of crisis which I have seen appears in the 'War Cry,' the bright weekly paper of the Salvation Army. I really think it is worth quoting in full, though I hope you in India are so far removed from the immediate crisis in Europe that readers will not need the warnings and reminders of our Salvationist writers as much as they are needed here. These Don'ts run:

Don't be driven by every rumour, whether from word of mouth or in print. This is an age of Grand and Scientific Lying. Set a guard over your ears.

Don't drop down into black despair as though all things that count died yesterday. Despair flings open the door to mental, spiritual and physical disease. Despair paralyses effort, destroys initiative, flings away life's treasures and invites a cynical prodigality. Despair destroys patience, truth and morality.

Don't talk foolishly about "throwing everything up" as though all the foundations of your life had been suddenly destroyed. If you've a living faith in God they haven't been touched by any passing event. They will stand every storm, for they are eternal.

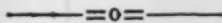
Don't be led into talk about "the war." If you use the phrase at all, let it mean the last conflict, from which you draw wholesome lessons, and not some clash to come. To speak of "the war" as though it were an inevitable event like the arrival of summer is criminal folly, an offence against God and man.

Don't be swept off your faith in Christ into the protestation that "Force is the only cure." There is only one cure for national quarrels as for individual disputes, and that is in the spirit of forgiveness and forbearance. To abandon faith in that is to betray Christ again.

Don't frighten the children with your talk. They have delicate minds, easily damaged by wrong impressions. They have to carry the world's burdens presently. Keep their sleep free from dreams of enemy attack. Strengthen them by your calm and cheerful demeanour.

Don't let your mind be so clouded that you cannot pray. Take time to focus your thoughts upon God and His Will. Your prayers are as real a power as the uprising life of the Spring-time.

Pray very often. Pray for the world's leaders—for Mr. Neville Chamberlain, for Herr Hitler, for Signor Mussolini, for Stalin and Franco. Remember that God is nigh unto them all, and, if He is willing to guide you in your affairs, He must be willing to guide them when they seek his aid. But pray without prejudice, malice or fear. Remember that you pray in the name of Jesus. (The Guardian) April 14th 1938.



Work and Workers

North China and Inner Mongolia:—A unique event in the spring, possibly one of the most outstanding occurrences of many years, was the holding of a Bible Exhibition in Peiping. A beautifully printed catalogue was issued giving details of 290 exhibits of the many different kinds of Bibles the Society produces, of valuable old books and rare manuscripts.

Protestants, Roman Catholics, members of the Russian Orthodox Mission and many Centres of learning all came forward and generously assisted in making the Exhibition an enterprise of singular importance. The Bible is probably the one Book in all the world that could have called for co-operation between Catholics, Protestants, representatives of the Greek Church and Rationalists in what is believed to have been an unmatched venture in the old capital of China. Chinese newspapers gave publicity to it and at least two vernacular dailies sent representatives and printed articles and pictures of items in the display. Among many distinguished speakers — journalists, clergy, educationalists, doctors—was Dr. Hu Shih, China's greatest modern philosopher and the father of "Pai Hwa," a movement to popularize the spoken language in literature. Dr. Hu, who does not profess to be a Christian, paid a high tribute to the English Bible as a source-book of his own writings, and to the beauty

of the Chinese translations. He declared that the translators who had given the Bible or portions of it to the common people of China in their own dialects had laid the foundations of the Pai Hwa Movement.

Of all the exhibits the most popular was the Bible used by General Chiang Kai-shek during his imprisonment. It was sent by air-mail by order of Madame Chiang. All Bible lovers and Church workers were inspired by the Exhibition and perhaps those heartening days were to prepare us for what was to come later.

.....

Report by Dr. Harvey Huang and Mr. Z. U. Yao on the Work of Distributing Scriptures Amongst Refugees in Shanghai.

After preaching, distributing the Scriptures and giving personal interviews, we were repeatedly requested to visit the camps again. The refugees certainly feel the need of the Gospel. They have been so eager to hear and to learn. Again the words of our Lord ring in our ears, "And Jesus said unto them, I am the bread of life; he that cometh unto me shall never hunger; and he that believeth on me shall never thirst."

We have in our possession several letters of testimony, witnessing to the power of the Bible and the influence of Christ's

Spirit. The following data explains itself;

1. (a) Number of refugee camps visited ... 171
- (b) Number of refugees 95,867
- (c) Number of Portions distributed 50,819
- (d) Number of New Testaments and Bibles distributed 465
- (e) Number of enquirers who have made decisions (approximately) 1,500
2. (a) Number of hospitals visited 20
- (b) Number of wounded soldiers visited .. 4,290
- (c) Number of Portions distributed 8,249
- (d) Number of New Testaments distributed 116
- (e) Number of soldiers baptized through the influence and distribution of the Bible 121

Some Interesting Incidents.

Colporteur Lu Yen-hsiang met a man by the name of Li Yi in a wayside inn in Shang Ho district. This man was suffering from a terrible carbuncle on the back of his neck. Lu helped him with his own money to purchase the necessary medicine and dressed the wound for him with his own hands. And then they all knelt down and Lu prayed for the patient with all his might. In a month's time the carbuncle was completely cured and Li Yi, out of sincere gratitude, believed and accepted Lu's Christ as his personal Lord and Saviour. This incident moved many to learn more of this wonderful Gospel so he sold all the Gospel Portions that he had with him. (The Bible in China. Report of the China Agency December 31st, 1937.)

Shanghai Y. M. C. A.:—The Shanghai Chinese Y.M.C.A. has just completed its Thirty-Eighth

Annual Campaign for memberships and contributions. A goal of \$40,000.00 was set for membership subscriptions, and on Friday night, March 25th that part of the campaign officially closed with total receipts amounting to \$49,503.00. 37 out of the 50 teams working in the campaign exceeded their quota of \$800 per team.

Consul-General Mr. N. Aall made the following significant statement at the opening of the 38th Annual Membership and Finance Campaign of the Shanghai Chinese Y.M.C.A.:—

"The work of the Y.M.C.A. during these past thirty-eight years recommends itself to the community by the results it has achieved in the lives of the young men of Shanghai. Aside from the fine work it has done in the building of character and education in citizenship, it has made a tremendous contribution to the city of Shanghai and the authorities in charge through its refugee relief work. I venture to say that the Y.M.C.A. should come at the top of the list of institutions deserving our support and that our contributions this year should be, if possible, even more substantial than in previous years." (The Y Spokesman) April, 1938.

A Christian Ambassador:—C. T. Wang, Chinese Ambassador to the U.S. said in an interview:

I am trying to be a Christian who works at it. I have a pew in my church at home, and I sit in it regularly. I take time to talk over my political moves and statecraft with Jesus Christ. I think that needs to be done in China and in America and in diplomatic circles around the world. We all need to listen for the Voice. I have been playing the royal game of statecraft now for a good many years as foreign minister, prime minister, and minister of this or that, not one of which is as

important as being a good minister of Jesus Christ.

I am proud of the fact that Christ is gaining the heart and sympathy of China. Believe me, that is happening. His footsteps become clear and clearer in the good earth of China with every passing hour.

Once we looked at the handful of Christians on the one hand and the massed millions of China on the other and said, "You better go home and forget it." But the handful stayed. The story of their staying is an epic which makes the defense of modern Madrid a sham battle.

Today the handful is winning.

—The Christian Herald—(The Missionary Review of the World) February, 1938.

Dr. Herman Liu:—The members of the Executive Committee of the National Christian Council desire to place on record their profound sorrow at the death of Dr. Herman C. E. Liu, which occurred under tragic circumstances on Thursday, April 7, 1938. Dr. Liu had been a member of the Council for some years, was a Vice-chairman during the years 1935-1937, and served on the commission on Christian education (the China Christian Educational Association) as well as on many other committees of the Council.

We who were his colleagues in this cooperative work found Herman Liu full of energy and enthusiasm, prolific of ideas, and deeply devoted to Christ and the Christian cause in China. He had a keen national loyalty, but was not only ready but eager to meet those of other nationalities half way and to build bridges over which men could pass and repass in mutual fellowship. In his relationships with other people Herman Liu was consistently friendly and easy and good tempered, and he came through

many times of testing, leaving his friends more convinced than ever of his loyalty and sincerity. His courage was never in doubt. We know that his active spirit is where he will continue to learn and grow and serve. We are thankful to God for his life and proud to have had him as one of our colleagues and leaders through the years that he was with us.

We desire to send a special message of sympathy and love to his wife, who entered so fully into all his enthusiasm and loyalties, and to his three children who are bereft of their father, praying that they may be inspired by his example and continue all their days to love and serve the Master that he served so faithfully and well.

During An Air-Raid Alarm:—

Since the middle of December, when Anking was evacuated by at least nine-tenths of its population, the few Christians remaining have worshipped in the small Hospital Chapel. But with the return of some of the population in January, the Hospital Chapel was too crowded. One of the Women's Wards, now unused, was converted into a Chapel. Not only Christians, but non-Christians also have wanted to attend the services there.

"Two weeks ago there was an alarm, and then, just as the Rev. Arthur Wu was finishing the sermon, we could hear the sound of planes. One or two of the old ladies looked as if they wanted to get up and grab Arthur by the sleeve to tell him about it, but they restrained themselves and he went on very unconcernedly to the end. Rev. Robin Chen then said that before singing the next hymn and taking the offering he wanted to tell us a story. The planes sounded right above us and people looked a bit white, but he went on to tell us about the group of Christians on board the Titanic when it was sinking: how

they had prayed together, and had sung, and that the last thing that was heard as the ship sank was the sound of the hymns. 'The sweetness of their singing echoes down to us,' he said, 'for during those last terrible moments they could still worship and praise God.' Then, without a word about airplanes he announced the hymn. Everyone stood up and sang, not knowing of course when we would hear the awful thud and shaking, but, when the hymn was over, there was silence. The plane—we found out afterwards there was only one—had passed us by, and we were able to finish the service with very thankful hearts." Anking News Letter, Mar., 1938.

Mobile Hospitals and Wounded:

—At the start of the Sino-Japanese hostilities, Dr. Asher Raymond Kepler, formerly of the American Presbyterian Mission in Peiping, made a tour of Shantung, Honan and Shensi to study the refugee problem on behalf of missionary and benevolent bodies. By the time his tour was completed, and he returned to Nanking during the retreat, he was convinced that if anybody was in need of immediate aid, it was more the wounded soldiers than the refugees. Since then Dr. Kepler has accomplished a tremendous task. The Central Government has budgeted for 50,000 wounded, but a week before the decisive clash at Taierchwang, found it had 300,000 wounded to care for. Yet, the lot of these 300,000 is happier than that of the several tens of thousands during the early state of the hostilities, the China Press reports.

Dr. Kepler arrived in Hankow to organize mobile units to serve wounded soldiers in transit on January 4. By the beginning of February, units were already operating. Today there are 30 units in the entire field. As General director of the "National Christian Service Council for Wounded

Soldiers in Transit," Dr. Kepler is at present in Shanghai, having returned here a week ago for a well-earned rest. He estimates that under fighting conditions on all fronts, prior to the heavy clashes in Southern Shantung, there was a daily total of 1,000 wounded to be transported to the base hospitals. The wounded spent an average of 10 days en route in traveling to the base hospitals—in some cases as much as 20 days.

These mobile units, formed for this specific purpose, are extended over the different lines of transportation, providing the wounded with food, tea and hot water—whether the wounded travel by rail, water or motor road. Emergency dressing of wounds and transfer from train, truck or boats to the base hospitals are also part of the program of the mobile units at the journey's end.

7 Sectors Served. The 30 mobile units are operating in seven sectors, and it is estimated that the total cost of their operation will require a monthly budget of at least \$30,000. The seven sectors are: Sian to Tungkwan; Loyang to Hsuehchow; Chengchow to Hankow; Wuchang to Changsha; Changsha to Nanchang, and Nanchang to Tungchi. These units, naturally, move their location as the conditions and locations of the various fighting fronts change. Each sector operates from six to seven mobile units, with a regional director in command of each sector. Each mobile unit consists of five full-time workers with a leader. In addition, the units all organize voluntary workers in whatever region they may be stationed at the time, while two field directors are constantly on the road inspecting as many units as possible. The workers are almost exclusively students and college and middle school teachers. They receive \$5 per

month and board while unit leaders get \$15 and regional commanders \$40. This pittance means sacrificial service, with no other reward than the satisfaction of service for those who have been wounded in the defense of their country. (The China Weekly Review) May 14th, 1938.

Christian Mission to Chinese Seamen. A summary of the activities of the Mission in the year 1937 is as follows:—Mr. W. N. Ho visited 82 ships on 264 occasions and 116 boarding houses on 851 occasions. Mr. C. K. Pang visited 114 ships on 452 occasions, and 103 boarding-houses on 981 occasions. Mr. Phillip Kim visited 100 ships on 170 occasions and 92 boarding-houses on 330 occasions. Besides, over forty thousand copies, of 16-page booklets, invitation cards with golden texts, and single Gospels, and other Christian literature have been given to us for distributing during the two years. (Hongkong Report for 1937.

C.L.S. Literature:—Since January 1st I have been marking a map with pink pins, showing the cities whence orders have come to the C.L.S. and to which the books ordered have been shipped. Some of the small towns have been left out because they would crowd the map with too many pins, but there are altogether 99 pink pins.

The 99 pink pins cover 20 provinces, from Kirin in the north to Hainan in the south, and from Shanghai in the east to Szechuen and western Yunnan. The map is surprisingly well dotted over with them. These pink pins represent sales in January and particularly in February larger in amount than at any time since last July, and larger than any in these months in any of our 50 years up to two years ago. The sales are increasing each month, and show a situation in great contrast to the uncertainties which we faced in September.

We want Christian workers throughout China to know these facts, and to have confidence both in the C.L.S. and in the Post Office. The latter is a marvelous organization. It has carried on quietly and steadily and has done and is doing a marvelous piece of work. A good deal of the suspension of business has been due to the uncertainty in the minds of customers as to whether the C.L.S. was functioning, and to fear that books could not be delivered if ordered. In all places where active Christian work is still being done literature is indeed as usual, and it can and ought to be ordered as usual. (Christian Literature Society) March 3rd, 1938.

Evangelistic Mission:—Last term was a red-letter term in our School at Kienow. In the middle came a fortnight's Mission, taken by Dr. Sung, the Chinese evangelist, of whom most of you have heard by now. Our School was given the mid-term holiday at that time. All the scholars attended, and the Holy Spirit worked graciously. The children of Christians, whose religion was second-hand, so to speak, were convicted of sin, and put things right between themselves and others; they learnt also how to pray.

Dr. Sung's way of teaching to pray suits the Chinese. Given a subject, all "open their lips" and pray together. It sounds like a concert of prayer, or like "waves of beseechings," rising and falling. We foreigners think at first that it might be disturbing; then we, too, get into the spirit of the thing, and praise God for taking away nervousness and self-consciousness—for opening dumb lips, and giving the desire to pray. A soft-sung chorus, still kneeling; and then another topic is suggested and another prayer wave rises to heaven and so on.

After the Mission, several little companies of "preachers" went

out to city and villages bearing banners with red crosses. Singing soon gathers crowds, and it was with great "flavour" that these young people gave their witness. They had early morning times of prayer and Bible reading together; and attended a weekly Bible Study, taken in our Women's Church by the Catechist.

Most of our school girls have joined the Girls' Branch of Scouts—unfortunately there are no Guides. For most of the rallies or camps boy and girl Scouts are in the same field, eating and sleeping in different parts. Our School much needs the wise help and guidance of a well-balanced foreign education-alist, who understands how best to apply the culture of the West, which is so much sought after.

Things seem to go from one extreme to another. Games and sports of all kinds are ordered by the Board of Education. Being registered, our School is often inspected, and must conform to many regulations; uniforms hoisting the flag to the sound of drum and bugles, and taking it down at night, and so on. (India's Women and China's Daughters) April 1938.

What My College Has Done for Me—A Chinese Girl's Statement:—Fukien Christian University. I have been studying in F.C.U. for almost three years and it seems to me as if I had become a new, a useful and a self-conscious (i.e. reflective) person. The things my college has done for me are many, but the most important is giving me my spiritual change.

When I first came to F.C.U., I did not know what the word "world" really meant, and I had not the slightest idea about life and the universe. And the worst was that I was an agnostic. I denied everything. As I came from a non-Christian family, I did not believe in religion at all.

I laughed at Christianity. I despised philosophy. I thought morality alone could take the place of all religious spirit and ceremony; and that my conscience was my God. I sneered at people who talked about the meaning of life, value, and so on. But these years at F.C.U. have greatly changed me. A feeling of hunger for religion has been growing inside my soul. I have become very humble. I know now that why I was so proud and so agnostic was because I knew so little—too little to see the truth, to face reality; and was too poor myself to be a student of religion and life. Now I am quite different from what I was. Though I am still superficial in most things, yet I have gained a certain spirit which is unbuyable (i.e. an absolute value) and which I know will lead me all the way. I realize that moral guidance cannot exist of itself but comes from God and "that the soul of man is the candle of God." I am now religious. I am fond of the philosophic problems of life and the universe. I like the fine arts and I want to have the scientific spirit. I have the will to goodness and to truth and I have been awakened to working and to serving as the final goal of life. (South China—A quarterly news sheet issue by the Victoria Diocesan and Missionary Association) April 1st, 1938.

Retirement of Bishop Roots:—Bishop Roots has been an outstanding missionary in China for many years. Pre-eminently he has stood for a policy of the largest possible cooperation. He has now retired, and sailed for America. We salute him for his service, which has been a constant inspiration to many. To describe his career adequately would require many pages. For the present, we shall quote a few paragraphs from the Episcopal Magazine (C.H.S.K.H.) for April, 1938.

"Logan Herbert Roots, born July 27th, 1870, consecrated second Bishop of Hankow November 14th, 1904, resigned as from October 9th, 1937.

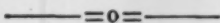
"Bishop Roots seems—if we dare say so—to have known no boundaries. His Diocese has been, in his eyes, but one bit of a larger whole; his Mission, and even the branch of the Church to which he belonged, but larger bits; his heart has been big enough to love the whole, and his interests and his labours have always been generously divided. It was no doubt this breadth of interest which attracted him to the work of the N.C.C. and although he could not carry out his original intention of leaving his Diocese in the hands of an assistant-Bishop in order to devote his whole time to the work of an N.C.C. Secretary, he has always been regarded as an Honorary member of the Secretarial Staff,

and his relations with the Council have been very close.

"The same enthusiasm led him a few years ago to identify himself with what is called "The Oxford Group Movement," and it is no secret that his enthusiasm for this played a great part in his decision to resign his Diocese.

"The Diocese of Hankow is in all ways one of the most important of our Dioceses.

"A fairly large number of Christians are to be found in prominent positions in business, etc., and the influence of the Diocese in the councils of the Church has been very marked. That the Diocese as a whole should have been devoted to its Bishop was only to be expected. For the same large-heartedness which drew him in so many other directions bound him with cords of warm affection to all who worked with him or with whom he came in contact in his own Diocese."



Notes on Contributors

Dr. H. R. Williamson has been a member of the English Baptist Mission for many years. Recently he was elected to be Foreign Secretary of that Mission and so will leave soon for London.

Rev. Earle H. Ballou B.D. is a missionary of the American Board. His work has been in North China, but he is temporarily with the N.C.C. in Shanghai. He arrived in China in 1916.

Rev. Geoffrey Allen is a member of the Church Missionary Society, stationed in Canton. He is the author of a recent book "The Courage to be Real."

Rev. Peter Y. F. Shih, S.T.M. is a Missionary Fellow of Union Theological Seminary in the City of New York and Honorary President of the Chinese Christian Convention in America. Formerly he was a minister of a large Presbyterian Church in Hangchow, China, and for six years following, instructor in Nanking Theological Seminary, and editor of its official publication.

Rev. F. R. Millican is one of the joint editors of the Chinese Recorder. He serves on the staff of the Christian Literature Society, and is a member of the Presbyterian Mission (PN).

MEMORIAL

COLLEGE OF CHINESE STUDIES

cooperating with

CALIFORNIA COLLEGE IN CHINA

PEKING, PEKING, CHINA

There is each year there are classes in the required work and students of the College of Chinese Studies will be required to attend the classes in Chinese.

Students will also be required to attend the classes in the study of Chinese literature, history, geography, and language.

STUDENTS

The College is preparing and in the Western field a class of the year 1931 in Chinese and Chinese literature and language.

LIBRARY

The College has a large library of Chinese and related subjects. The library is open to all students who are enrolled in Chinese or related subjects.

FEES AND EXPENSES

Tuition and books of Chinese studies	Year ending
First year of Chinese studies	25.00
Second year of Chinese studies	25.00
Third year of Chinese studies	25.00

Other fees for Chinese studies, etc., are paid for by the students who also receive their own clothing and books.

ACADEMIC CALENDAR

First of Chinese Year	Monday, June 15, 1931
Second of Chinese Year	Monday, June 27, 1931
Third of Chinese Year	Tuesday, July 28, 1931
Fourth of Chinese Year	Wednesday, August 3, 1931

Early enrollment and completion of terms are desired.

Telegraphic Address: Language, Peking.

Address: 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.